

Ministry to those who can't sleep

Bert Witvoet

BURLINGTON, Ont. — According to some Back to God Hour supporters putting a religious television program on at 5 o'clock in the morning is ridiculous. How can they watch and listen to Radio Minister Joel Nederhood at a time when they are still fast asleep?

Jack Thalen, Regional Representative of RACOM, a fundraising arm of the Back to God Hour, tells these people to sleep on. The program is not for them in the first

place. Program "Faith 20-Toronto," as it is called, is meant for people who can't sleep because they have problems.

Television and telephone

Thalen explains that in a city like Toronto there are thousands of people who can't sleep nights. They may be sick, they may work a night shift, they may be on drugs, have marriage problems or be worried about job or children. It's these people that Faith 20 wants to reach.

The new broadcast time was begun on May 13 of this year, and runs from Monday through Friday over the Global Television Network (CIII-TV, Channel 6/Cable 3). The half-hour program features a 15-minute message by Joel Nederhood, special music, and an invitation to call 1-800-263-0515, which is a toll-free number for most of Ontario and appears on the screen from time to time.

Backing up this ministry every morning are three counsellors, selected from a group of 60 volunteers who take turns manning a phone centre in Burlington. The same format has been used successfully in the Chicago and Los Angeles areas for the past years.

Rev. Henry Bruinooge, Minister of Listener Contact, has currently recruited 63 volunteers to serve as telephone counsellors. He will, with the help of Jack Thalen and Bill Voortman, RACOM workers, train the volunteer corps. The group consists of pastors, elders, deacons, husband and wife



Rev. Henry Bruinooge, Minister of Listener Contact for The Back to God Hour.

teams, Sunday school teachers, retired church members.

Guiding factors

Why a program in the Toronto area? "Ontario's dense population and Global's large coverage area were determining factors in our choice," says Henry Bruinooge.

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Communist Contact

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A box full of gold

Gerry Ruyf

FRUITLAND, Ont. — When Rick Tigchelaar and I, both members of the Refugee Committee of the Christian Reformed Church, went to meet Mr. Song Tranh, his wife Vu-Thy and son Sophie, we were puzzled by the fact that Mr. Song was pulling a heavy box besides his two suitcases.

No questions were asked at the time, since the meeting between the sponsors and the sponsored was emotional. Finally we saw this new family face to face, after an agreement to sponsor a split-up family was signed in October of last year.

Sponsorship only way out

Through correspondence with Shirley and Fred Redekop, who work

for MCC in Thailand, I had been told the sad story of the family Song. Mr. Song, who had become a Christian in a refugee camp, had not seen his wife and son for three years. He was the church leader of the Cambodian church in his camp. Besides his native tongue he speaks Vietnamese and English.

The only way to bring this family together was through sponsorship. Mr. Song had been turned down by Australia and the US, but he always smiled as he spoke of trust in God, who would hear his prayers that someone would sponsor him.

Fruitland CRC decided to help this family. Vu-Thy was interviewed in January of this year, one week before her camp was shelled. After many prayers she arrived in her husband's

WASHINGTON, D.C. (EP) — Religious groups representing more than 70 million Christians have asked the Supreme Court to uphold "equal access": the right of high school students to meet for religious purposes

Thinkbit

People are lonely because they build walls instead of bridges.

From a school bulletin

camp on January 26 at midnight.

She was very frightened. Her son Sophie had to be tied down inside their living quarters because of the fighting and bombing.

After many exchanges of letters and pictures, we were informed by Immigration on April 23 that the family would arrive April 26. The Refugee Committee held an emergency meeting, and prayerfully trusted that an apartment and furniture could be found on short notice.

What was in the box?

The day after the arrival of the family, the sponsors jokingly asked whether Mr. Song had brought gold bars along in his heavy box. It was better than gold, said Mr. Song. It was a box with 30 Cambodian Bibles, 12 Vietnamese Bibles, as well as other Christian reading material and tapes.

Mr. Song has met Cambodia friends in Stoney Creek and spoke to them about the Lord. He plans a Bible study group for his own people. At this time he works for a local greenhouse business, but eventually wants to go into the ministry.

Comrades were not amused

WROCLAW, Poland (EP) — Workers repairing the roof of the Communist Party headquarters here used light coloured shingles to create a silhouette of a priest kneeling in prayer. The unauthorized portrait attracted crowds daily until it was discovered and covered over.

in public schools if other non-curriculum groups are allowed to meet.

The friend-of-the-court brief filed May 6 was written largely by Rosemary Brevard, research and legal specialist for the Baptist Joint Committee on Public Affairs (BJCPA). The brief was filed for the BJCPA, the National Association of Evangelicals, the National Council of Churches of Christ and Presbyterian Church (USA).

The Court is considering an "equal access" case involving the student religious group "Petros" in the Williamsport, Pennsylvania area high school. The Court will review a federal appeals court decision to uphold a decision by school officials denying permission for meetings to the Christian group. The brief urges the Court to overturn the appeals court decision.

The brief says that the religious groups submitting it "firmly oppose establishment of religion in schools by government's mandating, sponsoring, initiating, promoting or organizing religious activity," but also says they are "equally concerned that religious speech not be discriminated against because of its religious content and that public school students not experience state hostility toward religion."

The brief also argues that allowing Petros "equal access" meets the Court's three-point test for determining compliance with the First Amendment's prohibition on establishment of religion. Allowing the group to meet, says the brief, will serve a secular purpose, will not have the primary purpose of advancing religion, and would not excessively entangle school officials in religious activities.

The Court will hear the Williamsport dispute during its next term, after it convenes in October.

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An emotional meeting at Toronto airport. From l. to r. Gerry Ruyf, Vu-Thy, Song Tranh, Rick Tigchelaar and a Cambodian friend. Sophie is hiding behind Rick. The box with gold is at the bottom of the picture.

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Dalton Camp's answer to bigotry

In a letter addressed to concerned Canadians, Dalton Camp, well-known Progressive Conservative party official, urges readers to join him in supporting the Canadian Civil Liberties Association. The association seeks to protect important individual rights and freedoms. But Camp's letter goes about asking for support in a strange manner.

He first draws a caricature of those elements in our society that threaten the freedoms of individuals. He talks of movements like the Moral Majority and the New Right as if they were out to seek legislation that will prevent the use of contraceptives, punish homosexuals, keep women at home, ban books from libraries and schools and bar from teaching in public schools anyone who disagrees with them. There may be some extremist elements that would go to that length, but there can hardly be talk of a full-grown movement.

Camp is thinking first of all of the United States when he makes these ridiculous charges. But, he says, Canada cannot be complacent. Many of the oppressive trends are moving north. As an example of violation of human rights in Canada he mentions that "in some Ontario public schools students are

taught that only through 'the blood of Jesus can sins be taken away.' " He fails to mention that in most Ontario public schools "sin" is taught to be an anachronism. Is that not a violation of civil rights?

After his somewhat grotesque characterization of what the new right is doing south and north of the 49th parallel, Camp goes on to suggest that there is one organization that exists to protect us all. The name of that organization, you guessed it, is the Canadian Civil Liberties Association (CCLA).

Writes Ed Vanderkloet of the Christian Labour Association of Canada (CLAC): "Really? They refused to do anything when CLAC protested compulsory unionism." It appears that the CLAC is not entirely enthralled with the claims of the CCLA. There appears to be a vast gulf between the individualistic emphasis of the CCLA and the communal emphasis of the CLAC.

In all likelihood, Dalton Camp looks upon the CLAC as one more reactionary body that's out to suppress the right of an individual to be forced into joining a union. Tsk, tsk.

Faith and reality should be in agreement

Sects are with us for a long time, it seems, even when evidence of their deception stares followers straight in the face.

Take the Divine Peace Mission movement. Its founder, Father Divine, a black religious leader who fought racism and poverty in the slums of Harlem, died in 1956. But his followers don't believe it. "We don't believe in death," says Rona Graveur, a church secretary in the movement. "We believe Father Divine is right here now, and that puts us on a different footing from other religions."

The Divine Peace Mission movement has to believe that Father Divine is still alive, because they teach that righteous people won't die. Those that die have lived an imperfect life. Followers speak of Father Divine in the present tense and lay a place for him at their tables.

Then there is The Way International, a worldwide religious cult with about 200,000 followers in 40 nations. The Way denies the doctrine of Hell and the Trinity. There is a strong emphasis on healing in this cult, so strong that they believe that everyone has to be healed by the Lord at all times.

Recently founder of The Way Victor Paul Wierwille died at age 68. The Way has not released the cause of his death. Unconfirmed reports have it that he died of cancer of the liver. It is known that his brother Harry Wierville, who served as church treasurer, died of cancer. As one observer commented, "when the leadership goes around dying of dreaded diseases, it kind of mucks up the works." The question is, will followers of The Way ever acknowledge the flaw in their teaching?

The myth of Father Divine has a better chance of dying out. Among other teachings like civil rights and Americanism, Father Divine also taught abstinence from sex. The teaching may be contributing to the decline in the church's membership.

There is a way of testing

Sometimes one wonders how it is possible that so many different sects and cults can spring up in the world. What makes people so blind to what are obviously false religions? The capacity of believing is tremendously strong in humanity. But faith needs to be directed by the Spirit of Truth. Any faith is just not good enough.

One test of true faith that the Bible gives is that when a

prophet makes a prediction, and the thing does not come to pass, that prophet is a fake. Old Testament prophets could be evaluated that way. Both Victor Wierville and Father Divine fail when this test is applied.

Jesus Christ can also be checked out this way. That's why he spent so much time pointing out to the two disciples walking to Emmaus that all the things that were foretold by Old Testament prophets had come to pass in His suffering, dying and resurrection. His own miracles strengthened the testimony of the prophets. And the Spirit of God testifies in us that Jesus is the true Messiah, the only one by whom people can be saved.

There is nothing in our experience that has undone or will ever undo this teaching.

Letters

One exaggeration deserves another

Henry De Bolster is distressed. He has discovered that not everyone sings the songs his mother taught him. Some people are singing songs that he doesn't know (C.C., April 26, 1985).

Furthermore, some church groups have been observed to be worshipping in an unofficial manner, without sufficient regard to the church order (C.C., May 3, 1985). Both groups exhibit the nasty ambition of making individualism a communal activity.

Is nothing being done about all of this? To quote Dickens: "Are there no workhouses? And the prisons, are they full?"

Now, I suppose that I am exaggerating the punishment. But

then, Mr. De Bolster has overstated the crime. It would seem that in his eagerness to smite a mote of individualism, he has impaled himself on a beam of Orwellian legalism.

There are indeed instances of individualism within church circles. I doubt that groups of singing and worshipping people are guilty of it. Let 'em sing! And worship!

**Tony VandenEnde,
Fairview, Alta.**

Cinema Summaries evil

Our subscription to *Calvinist Contact* expires at the end of July. Should we renew? If we don't, it will probably be because of features such as "Cinema Summaries."

SKYLIGHTS/WILLIAM RANG



Enabling grace

When I was a young man, I was reasonably athletic, acceptably sure of myself, and totally non-technical. Hitting my thumb was always much easier than hitting a nail. I could successfully discuss abstract values, but I could not correctly fix my bike when it had a flat tire.

This absence of technical expertise bugged me and became a stumbling block in many situations. I remember the time that we were blindfolded and ordered to take our rifles apart and then put them together again. Later we had to do the same with our machine guns. During the field-test I prayed fervently for a sudden dosis of handiness.

A few weeks later I received some insights that have helped me. My buddies and I were attending a church service in a picturesque town. The pastor spoke on enabling grace. I had never heard of it before and it had not much to do with either sports or rifles.

Enabling grace, I learned, is exactly what the word says. By grace the Lord gives us qualifications and expertise that we did not possess before in matters of faith. By nature we do not have the skills and the knowledge that we need as His ambassadors. We goof and make blunders. We feel inadequate and we are. We don't know how to comfort, we don't know how to utter a word of encouragement or praise. We stumble and fall. We don't recognize traps and find it difficult to recognize truth from falsehood. At best we are, by nature, spiritual babes.

The widow of Zarephath (I Kings 17) must have been utterly amazed at the fact that a handful of flour and a few drops of baking oil could swell so quickly and so completely into a huge supply. For what she had, proved to be ample for a long, long time.

Do you consider yourself spiritually clumsy? Did you ever wish that you could be more effective as a witness of God's love? Did you ever desire to possess qualifications that you can recognize in others but not in yourself?

If so, there is a way. No, there is nothing complicated about it. It does not call for an extraordinary amount of courage or a rich measure of know-how. All that is needed is the ability to make yourself small. On your knees, that is.

To you, too, the Lord will give the enabling grace you need to serve Him better. Yes, He'll give it gladly. Don't let Him wait any longer for your petition, for every day of service lost is disservice to the Kingdom that is coming.

William Rang is principal of The Christian School in Dunnville, Ont.

Longer Letter

Jennifer Groen 1958-1985

ORILLIA, Ont. — For ten years Jennifer Groen courageously battled a disease that destroyed her small intestine. This year she became the first person in Canada to receive a small intestine transplant.

The operation, which took place on April 6 this year, succeeded and the intestine was not rejected. Yet, on April 17, Jennifer passed away. It was her 27th birthday when she went to heaven.

Many people had remembered Jennifer in prayer during the ten years that she was ill, especially the last few weeks before and after the operation. Born in Chatham, she had lived in Trenton, Belleville, Orillia and Hamilton. The last two years of her life, Jennifer spent in the Toronto General Hospital, as she waited for a small intestine donor.

The thing that characterized her, according to her mother Ellen, was the courage and determination to live. The wait was at times depressing. But she had many friends, and these friends were important to her.

One of them wrote the following poem after Jennifer died:

Jennifer

It seemed she never bloomed here on this earth,
Since we knew her, we always heard
Of Jennifer that she was ill
And suffering. Yet, she was still
Determined that she wished to live
And we all prayed, that God would give
Her healing, and would grant her wish
For happiness, and joy, and bliss ...
With friends and relatives who cared,
And who with her the wondering shared
That she could be as you and me,
Alive, involved. That she could see
And taste life, as it's meant to be ...

God's plans with her were different.
He knew of all the time she spent
In hospital, her suffering,
He knew her pain and her longing
For life on earth. For He was there
Beside her. She was in His care.
He made her to accept His will.
Now she is free ... forever still.
For He prepared for her a room
Where she has life, where she can bloom
With Him throughout Eternity,
From earthly pain and suffering free.

Now she is washed in Jesus' blood
Who, for her too, at Calvary stood,
And there too took her sins away,
So that she now in Heaven may
Adore her Lord, with all His saints,
Redeemed, renewed, free from all pains.

F.G.

Jennifer's mother, who was widowed in 1963 and has since remarried, asked if *Calvinist Contact* would conclude the story about Jennifer with the following note of thanks:

A special thank you to all who were in any way connected with Jennifer and knew her for the many, many prayers on her behalf. We as family are deeply grateful. God has been with us in our time of sorrow.
The Scheepstra and Groen family.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long

letter 500 to 700 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters maybe abbreviated or only excerpts may

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

We fail to see how we can grow any closer to Christ, or see, to God's glory, any movie Miss Van Till recommends. The devil has sure come as an angel of light in "Cinema Summaries."

My wife, who hasn't even had a Christian upbringing cannot figure out why Christ and His Spirit are so unsatisfying that our young people need movies, tobacco, and the bottle, not to mention drugs.

Peter Tensen,
Brantford, Ont.

Pentecost picture, caricature

The picture of Pentecost which you had printed in the May 24 issue of C.C.

completely turned us off. We were always taught, and firmly believe that all that is written in the Bible (God's

 Pontius' Puddle



Word!) is sacred history.

To depict the outpouring of the Holy Spirit in such a disgusting caricature is short of blasphemy!

Do you ever consider what the

mailing people will say when they see such a thing on the front page of C.C.?

Mr. and Mrs. C. Kort,
Grimsby, Ont.

Feature

Were we wrong?

Rem Kooistra

It is said sometimes that we are trained and educated in the wrong way.

Some educators are of the opinion that our entire educational enterprise is directed to the development of the left side of the brain while we neglect the demands of the right side of the brain. According to this theory we use the left side of our brain for the more logical, rationalistic and linear way of thinking and acting, whereas the right side of the brain is the more intuitive, creative, emotive and wholistic one.

Our two-sided brain

Now if schools concentrate all their effort on the development of our rational and linear way of living, we end up with people who cannot enjoy the totality of life. They become scientific in their thinking, but lose their artistic and creative ability. That would be deplorable.

After all, it is just as important to know how to arrange flowers in a vase as it is to be able to figure out the interest on a sum of money for a certain duration of time. God created the right side of the brain for a purpose as much as the other side.

Our left side of the brain, our economical side, may proclaim: "Poetry is not important, it does not pay; and painting is just a waste of expensive paint and time," but this cannot silence our true humanity, which longs also to look at what is truly beautiful.

Granted, we cannot just lock ourselves up in our studios, making beautiful pottery, forgetting that there is a hungry and suffering world out there, for which we too are responsible. It is a Christian's challenge to strike the balance between the demands of the right and the left side of the brain.

This, however, is just an introduction to what I really

would like to say in this little article. I am deeply impressed by an issue of a Dutch magazine called *Beweging*. This issue deals specifically with the place and role of women in our present-day society. It is what they call in Dutch a *thema-nummer*: an issue with a special topic.

Oppression of women?

In it Dr. L.D. Derksen, an important Canadian-born co-worker at the Philosophy Department of the Free University and daughter of retired pastor J.C. Derksen, wrote an article dealing with a new book written by Luce Irigaray. Dr. Irigaray, who is often called a feminist philosopher, mentions in her book two themes which also have often been discussed in reformational philosophy. Today I will deal only with the first one. It is called: (Greek) dichotomy.

The dichotomy: a division of the creation

After the Greek philosophers had lost their faith in the many gods and half-gods of their myths, they needed someone or something to believe in. Having nothing above the creation, a division had to be made in the creation. Hence the world was divided in a higher and in a lower part. Consequently, our thinking process started to discover everywhere that split, that pattern of divergence, of branching off. Our word *divorce* reminds us of it.

In a way we are all familiar with it. For the dichotomy has come to us via the church of the Middle Ages. Then, and even today, the church struggled with the distinction, the placing opposite to each other, of nature and grace and of body and soul.

This is in direct conflict with the biblical way of thinking, in which sin opposes all of nature, body and soul, and in which the only dividing line of

absolute importance is the one between the Creator and His creation. Man's spirit is not any holier than man's body. Out of the human heart are not only the issues of life, but also all sins you can think of.

What did the Greek think?

It began already in the time of the many gods, the time of their polytheism. Luce Irigaray is of the opinion that the position of the woman in ancient Greece was determined by the myth of Oedipus (another Oedipus complex than the one Freud popularized) in which the ruler Creon sends Oedipus and his daughter Antigone into captivity. Both Oedipus and Antigone are tragic figures.

Oedipus was just one case all by itself, but Antigone became the case of all women. Women were dangerous and had to be kept away from the city: their real destiny is captivity. And the question arises: how many women in former days and also today, live in captivity or feel like they live in continuous captivity?

Later the philosophers picked up this theme — man was placed on the throne but woman became Cinderella. Man represented the left side of the brain: understanding, logic, mind, even grace and light and life. But the woman was characterized by the right side of the brain. She was marked by: intuition, feeling, body or matter (being a physical being involved in giving birth, and so she was weakness) destructive, desire, darkness and even death. Man rules over the woman as the heavens are over the earth. Man is safety, protection, but



Pandora lifted the lid and out flew plagues and sorrows for mankind

woman is change, changeability and the seducer.

What does the Bible teach?

I guess that all who read the above lines, will say: "But this is not what the Bible teaches! Rightly so. The teachings of the Bible are not dichotomistic, but rather wholistic. The Bible teaches us that "God created man in His own image; in the image of God He created him; male and female He created them" (Gen. 1:27). Man and woman in their togetherness constitute the image of God, better than each of them separately.

According to the Bible man and woman are partners: they

are different, but of equal value. Adam recognizes his wife as his equal, saying: "This is now bone of my bones and flesh of my flesh." That woman is also called "a helper suitable for him" does not change the picture. The word used for woman is also used for God. He is our Helper too. And as Mrs. Diemer said in the panel discussion described in *Beweging* the Hebrew word for helper is also used for high magistrates and other persons in high places.

"Helper" cannot be considered to be the indication of something of lower rank. The man is not more human than the woman. They are together equally "heirs of the gracious gift of life" (1 Peter 3:7). "There is neither ... male nor female, for you are all one in Christ" (Gal. 3:28).

Now the question

This article has the title: "were we wrong?" Have we also been captivated by the Greek dichotomy in our thinking about the place and role of woman, or have we firmly defended the biblical view?

Is it possible that in our thinking about the place and function of women, we, men as well as women, have been influenced by Plato and Aristotle, more than by Moses and Peter?

And remember: if you begin from the wrong starting point, the chance that you will reach the right conclusion is rather slim.

Dr. Rem Kooistra is a retired pastor, campus minister still actively teaching Dutch and writing articles. He lives in Waterloo, Ont.

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Pensive Dutchie

Syrt Wolters

This question was prompted by an article in Calvinist Contact by Dr. W. Stanford Reid, retired professor of History at the University of Guelph. Dr. Reid is also a Presbyterian minister and has been more than once a speaker at an ICS (AACS) Conference. The article appeared in the Australian Presbyterian Life and was printed, with permission from the author in Calvinist Contact of March 15, 1985.

With all due respect for Prof. Dr. Reid and all he has done to promote biblical scholarship, I find his article awfully weak.

Dr. Reid observes that Christians are not acting as the salt, the light and the leaven in society. It's the Christians who must give meaning, guidance and dynamism to the individual and to society as a whole. But, Dr. Reid continues to observe, we are faced with the fact that moral standards set forth in the Bible seem to have little influence, even in so-called Christian nations.

Criticism for non-involvement

When the question is asked: Why is this so? Dr. Reid answers that it is so largely because Christians are not working at their God-given duties in society. They follow a policy of non-involvement.

Dr. Reid criticizes those who want to stay aloof from all that is not specifically Christian. He criticizes the man who, in a recent national election, while he completely agreed with one of the Christian candidates on his ideas, could not vote for him because he was a member of a non-Christian party. With

this approach, Dr. Reid observes, this man rejected the idea that any political party without a specific Christian commitment could accomplish God's purposes. This, Dr. Reid finds unacceptable, for, he continues: *One cannot but wonder what he would have thought of Isaiah's view of the place of Cyrus in God's plans for Israel. (Isa. 45:1-7).*

When I read that last (italicized) sentence, I was appalled. I could not believe my eyes that a scholar such as Dr. Reid uses this argument to support the idea that Christians should get involved in non-Christian organizations!

We are His co-workers

Of course, God is in control of all history. He directs man in His actions to fulfil His purposes. God used Emperor Augustus to have Jesus Christ be born in Bethlehem. God even uses the sin of man to have His kingdom come. But does this give us freedom to do the same?

Some time ago, in an argument about the question whether Christian parents should send their children to a Christian school, it was said:

How should Christians be involved?

Do you think that the Holy Spirit cannot work just as well in a public school as in a Christian School? Of course, I had to admit that this is so. No doubt about it. After all, God does not need us to have His kingdom come. That Kingdom will come in spite of all our activities. But that is not the point at all. Even if God does not need our help, in His sovereign grace it has pleased Him to call us to be His co-workers. And who are we to decide to follow our own insight?

Do not conform

If the summary of the law of God has any meaning, that we are called to love God with ALL our strength, ALL our mind, ALL our will and ALL our heart in everything in all we do, and that we are called to FIRST seek the Kingdom and its righteousness; how, in the name of our King and Saviour can we then decide that under the circumstances we should get involved with "worldly" organizations?

If it has any meaning, that we in Christ are the new humanity, a chosen people, an appointed priesthood to be a healing agent in the world, how then can we divide ourselves among various secular organizations?

Involved too much

Dr. Reid is wondering why Christians have so little influence in society; it is not that they are not involved

enough, *but far too much.* We as Christians have identified ourselves with the secular world in almost everything when it comes to public life. The Christians are so entwined in it, that it is hardly thinkable that they will extricate themselves from it. The secular world tolerates the body of Christ; why shouldn't it? Christians nicely hobble along with them!

When, O when do we dare to believe that Christ is in charge and that it does not depend on what we "accomplish" or "achieve." The "accomplishing" and the "achievements" are Jesus Christ's side of the business. We only have to be obedient and honour His absolute authority in heaven and on earth.

If the secular world has its answers to management-labour problems, then, we Christians, join them, even if we have confessed the Sunday before that all the world's problems are hidden in Christ!

We obscure unity

When the secular world says: Thus we solve the nation's

political and economic problems, then we follow suit, meanwhile thinking that we can be a witness in these organizations! How naive! Tell me, please, to what extent have secular organizations succumbed to the demands of the King of Kings? What I see clearly everyday is that our involvement in secular organizations makes our thinking more secular everyday! And meanwhile we are hindering the exposure of the UNITY of Christ's body in the world (John 17).

I am sorry that I write about this again. My readers must know by now what I believe on this score. But as long as we are exposed to such articles as the one written by Dr. Reid, and as long as the Editor will allow me to write in C.C., I shall hammer on this same anvil again and again.

Syrt Wolters owns and operates a barbershop in the Empress Hotel in Victoria, BC

Ministry to those who can't sleep

... continued from page 1.

Another point of consideration was the province's high concentration of Christian Reformed churches.

According to organizers of Faith 20-Toronto, an effective television/telephone outreach depends heavily on local follow-up efforts as counsellors direct callers to churches near their homes.

In the meantime, the Back to God Hour has discontinued the Sunday morning telecast of

Faith 20.

No gimmicks

Faith 20 programs are distinguishable from other religious programs because of "their challenging insight, high quality appearance, and absence of emotional gimmicks," say organizers. "We feature no altar calls, give no fundraising speeches," says Jack Thalen. "Our programs are integrated into life."

According to Rudy Hulst, administrator of the program,

the first two weeks showed a relatively slow start — about one call a day. But then the same happened in Los Angeles when the program was started there. At present, Los Angeles receives 250 to 300 calls a month. Chicago is even busier with six counsellors at a given time responding to 500 to 600 calls a month.

Faith 20-Toronto will be financed mainly by the RACOM organization in Ontario.

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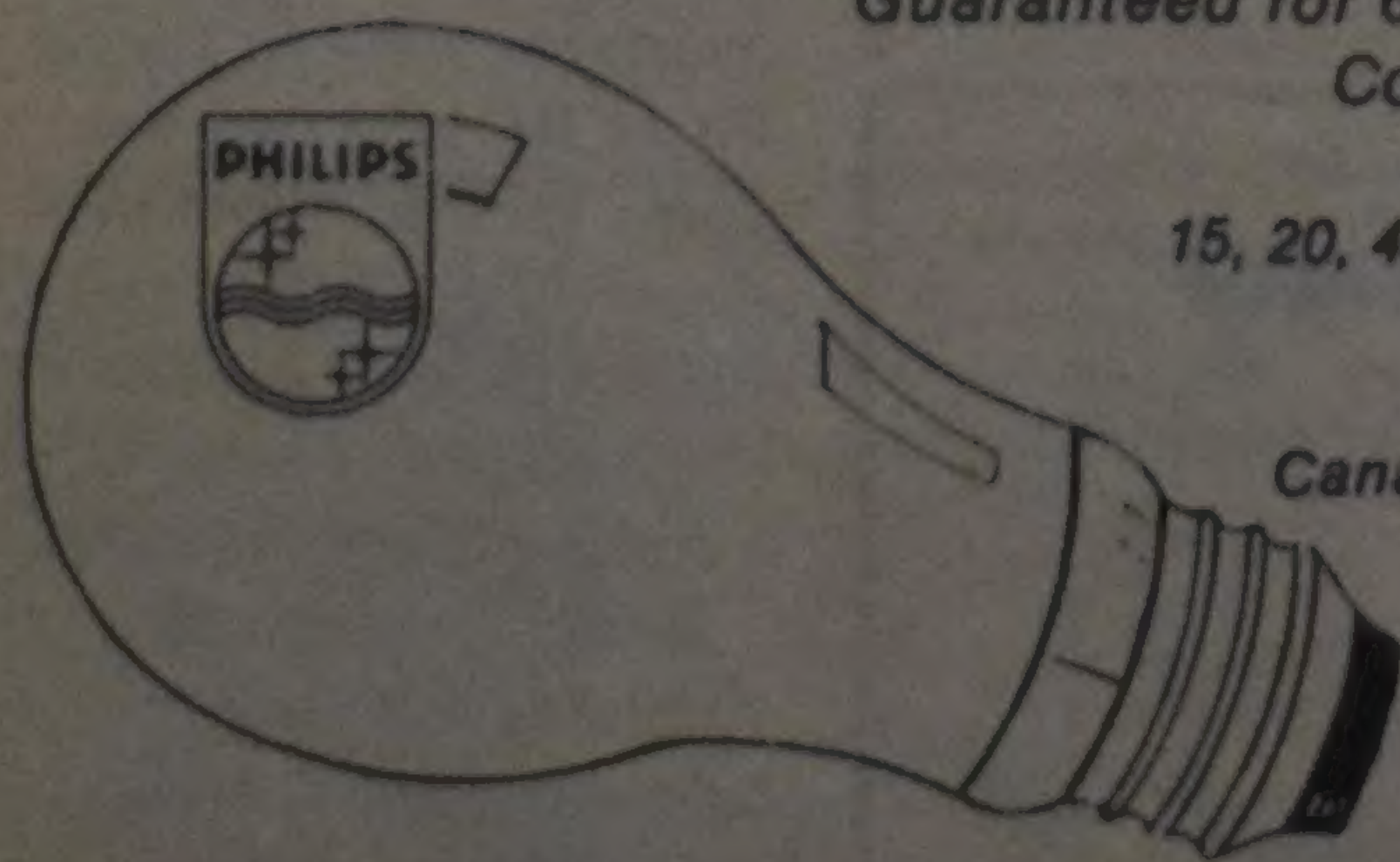
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Equitable financial aid system proposed for seminary students

Margaret Griffioen

GRAND RAPIDS, MI — A proposal to establish a denominational student aid fund for Calvin College Seminary students will be brought to Synod this year.

The college's Board of Trustees is recommending the fund be established to help alleviate the mounting indebtedness of students and the wide disparity among classical aid granted to students.

"Currently some classes are supporting as many as 13 students, while others support none. Some students receive only \$1,000 per year (tuition is approximately \$4,200/year Can.) while others receive as much as \$6,500 aid from their classis," said board member Rev. Jerry Hoytema.

He says, "the Board believes it is the responsibility of the denomination to help train its ministers and this fund would ensure an equitable amount for each student. Some students are leaving seminary with school debts as high as \$30,000 with wives and children to support. Many won't see their way clear from student loans for a long time."

The fund will be supervised

by the Board of Trustees and administered by the Seminary Financial Need Committee. Students will receive aid in light of full information of other financial resources such as scholarships, grants, loans, veteran's benefit programs, etc. The Board is suggesting that each Classis try to raise \$2 per family for the fund.

Classis student fund committees will not be eliminated by the proposed denominational fund. Each classis will still be responsible for recommending, interviewing and endorsing students for the Master of Divinity program and will have the option of not supporting the fund. The classes committees will still help support students in other areas of Christian studies.

The Board of Trustees will recommend to Synod that the fund be effective for the 1986-87 academic year.

Calvinist Contact
keeping the
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in touch

Church

Marian Van Til — page editor

Pastoring Pondering

How to use a mirror

Bob De Moor

I hope that my children will all grow up to be super-intelligent, highly successful over-achievers who without batting an eyelash sign over 80 percent of their disgustingly high incomes to Kingdom causes. Yet I'd gladly trade that all away if I could just know for sure that they will always be able to laugh when they look at themselves in the mirror.

I'm serious. One nearly infallible test for robust mental health requires only a yes answer to this question: "Do you ever make faces when you look in the mirror?"

Time for mental hygiene

Many people are too busy to make faces in the mirror. That is a danger signal. They should realize that somehow the Kingdom will come even if they take five seconds after combing their hair to stick out their tongue at themselves. Living so compulsively that bodily cleansing does not include a few seconds for mental hygiene shows a lack of true spirituality.

Other people, filled with self-importance, refuse to indulge in such "childish" behaviour. Pity. They lack the warmth of humanity that in a cold and demanding world matures our relationships. Besides, true humility shows up clearly only in private, in front of the bathroom mirror. Public displays of humility reveal nothing. Street-corner supplicants, Jesus teaches us, tend to be intensely proud of their own humility. Defeats the purpose, doesn't it? Not even a spouse's barbs cut through their own arrogance as sharply and swiftly as the face in the mirror: distended mouth, flared nostrils and tightly screwed-together eyelids.

I wish we had such mirrors in church: in the council room, in the classrooms, and a giant one in the sanctuary. They would accomplish more than a hundred sermon series on Matthew 18:1-5.

Mirrors screen pride

Mirrors in church would act like a fine-mesh screen. They would sift out a lot of foolish arrogance and pride that others often pick out in us, but that we do not see for ourselves.

How much residue of foolishness, for example, would we find in the consistory room mirror? More than once angry words have been spoken and silly positions maintained at all cost not because we have honestly studied the issue in the light of God's Word, but because we pretend that our "gut feeling" is far superior to anyone else's opinion, no matter how carefully researched. At such times wouldn't it be great to pause, turn our gaze to the mirror, and in humble solidarity all at the same time pull a funny face. A five second investment of time would save hours of grinding, fruitless debate.

An old truism declares that you can never look natural when staring at yourself in a mirror. Undoubtedly true; try it once. Mirrors in church would make us act less natural. Sure. But who says that acting naturally in church is what we should be doing anyway? Paul keeps exhorting us to put on the new nature and be done with the old, natural "us." If mirrors in church could help us do that...

One last thought. I know mirrors in church would bust the budget. The Board of Stewards would never go for it. We shall just have to try harder communally to honestly reflect the way we see each other: behaviour, gifts, weaknesses and strengths. And maybe we will all have to notice more carefully and willingly the honest reflections of ourselves that others offer. After all, the church *does* have such a mirror for us to use: it's called Christian discipline.

Rev. De Moor is pastor of 1st Christian Reformed Church, Langley, BC

The Steering Committee of the proposed Third Christian Reformed Church in Thunder Bay, Ontario

invites applications for a new and challenging ministry. An ordained pastor is required. Special emphasis besides preaching of the Word and administering the sacraments, is on organization and outreach. The congregation is expected to consist of approximately 65 families.

For further information please write to:

The Search Committee

P.O. Box 1348

Thunder Bay, ON P7C 4X9

Hanna-Barbera will produce Bible stories for children

LOS ANGELES, Calif. (EP)

— The company that popularized Yogi Bear and Huckleberry Hound is trying something new: animated Bible stories on video cassettes. Hanna-Barbera will spend about \$20 million over the next

five years on "The Greatest Adventure: Stories From the Bible."

Already in production, the first six stories in the series include "David and Goliath," "Noah and the Ark," and "Samson and Delilah." The

30-minute tapes should be available in video stores by October, and are expected to sell for approximately \$20 each.

Joseph Barbera, president of Hanna-Barbera, said he tried to sell the series to network television 17 years ago, without success. "They felt there wasn't an audience," he told the *New York Times*. "The Bible stories have violence, deceit, treachery, plagues. But that wasn't good enough for the networks. I guess they were afraid the shows could turn out ponderous and preachy, but we've tried to avoid that."

Barbera commented "I see a moralistic return in the '80's. There is a surge of religion. I was raised that way, and then it disappeared. But now the Sunday schools are back."

Well-known actors will provide voices for the characters. Contracted so far are James Whitmore as Moses, James Earl Jones as Pharaoh, Robby Benson as David, and Herschel Bernardi as Goliath. The tape series will feature two young archaeologists, trapped in a sandstorm and whirled back into time, to serve as commentators as biblical tales unfold. Hanna-Barbera has also hired a priest, a minister, and a rabbi to insure faithfulness to the biblical record.

Mennonite conference focuses on evangelism

DENVER, Colorado (WEIS) — A four-day inter-Mennonite conference on evangelism and church growth brought together 1,500 participants. The gathering, Alive '85, which was held from April 11 to 15, involved members of all major American and Canadian Mennonite and Brethren in Christ groups.

Described as a "celebration of the good news in Jesus Christ," the conference included plenary addresses, a wide variety of workshops, and an extensive exhibit of resources for evangelism and church growth.

The Christian faith offers a "third way" which steers clear

Spain's penalty for a person who performs an abortion, and for a woman who obtains one, is six years in prison.

Majority of Canadians applaud papal visit

(CCC Communicator) — Over 3/4 of Canadians approved of the Pope's visit to Canada and viewed it as successful. Almost all Canadians (93%) were involved in the papal visit to some extent. One in five Canadians personally felt the visit had changed them. Those are some of the major points of a Gallup Poll survey released in January by The Canadian Conference of Catholic Bishops.

of liberal humanism and a conservative political ideology of the right, veteran evangelist Myron Augsburger told participants. Vigorous social concern and a high view of biblical authority go hand in hand, he maintained.

Those who seek peace, social concern and justice as merely "tacked on" to the gospel "do not fully understand the cross," he contended. Those who think they can have peace and social justice without evangelism, "don't have the full New Testament," he added.

Conference participants responded enthusiastically to an address by Baptist pastor and writer Frank Tillapaugh. Speaking on "Unleashing God's People in Ministry," he warned that the church often appears as "a commissary for middle class interests," or a "holy huddle" which retreats from the world, instead of penetrating it.

He urged churches to become involved in holistic, evangelistic outreach to prisoners, unwed mothers, international students, and the downtrodden. The secret of effective ministry, he contended, was to be found not in high-powered super-churches but in ordinary churches with ordinary pastors. "There is no limit to what the average church with average leadership can do if it becomes unleashed under the power of Jesus."

Rime or Reason

*It should have remained concealed,
but going on about sin
the preacher clear revealed
to all what state he was in.*

Sy Nodd

*The newly ordained pastor
(fastidious as he was)
proved to be an exacting master
but one with little class.*

Klaas Sis

New CRC's organized in BC and Ontario

Marian Van Til

This Spring there are new Christian Reformed congregations in Victoria (Nanaimo), BC, Dundas (Flamborough),

Ontario, and Beamsville, Ontario. In addition, services are being held in Hanover, Ontario for a three-month trial period.

Christ Community CRC was born of the First CRC, Victoria, on March 22 "after years of trying and planning," according to one of its members, John A. Jonker. As First CRC grew over a period of years, various committees studied the feasibility of forming a second congregation. Finally last July a positive decision was reached. By September, 1984, separate services were being held with the new group meeting at nearby Pacific Christian School.

Christ Community began life with 50 families. Rev. Al

Continued on page 7...

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Gathering together at Synod 1985



Pastoral letters

Rev. Leonard Schalkwyk

The Synod of the Christian Reformed Church will have to deal with all kinds of reports and issues, as usual.

But this time there is something very unusual. There are 75 overtures about one subject: the female deacon. So many overtures on one subject has never happened before in the history of the CRC.

While reflecting on the material and looking it over and over again, I made some interesting discoveries. This subject has been discussed in 34 of the 41 classes. Thirteen classes voted by majority to request Synod 1985 to annul the decision of 1984 (which allowed consistories to ordain women as deacon). This is worded in different terms, such as "invalidate," "revert," "reverse," "overturn," "alter the stand." But all these overtures have the same intent.

In addition to this, there are 26 overtures from consistories against female deacons in those classes where a protest did not carry a majority vote.

Parliamentary procedure

This brings up a technical difficulty. How can a Synod deal with so many overtures that request the same thing? Take them one by one? Several classes have solved this problem by putting one such overture on the table, generally the one which was worded the best in church order language. The outcome of the vote is considered to be the answer to all other overtures on this subject.

Looking at these overtures, it struck me that some do not qualify in a technical way. No Synod can "annul" or "overturn" the decision of another Synod. The Agenda of Synod lists these overtures as "appeals," but even that is not quite correct, as one can only appeal to an assembly "next in order," that is, from consistory to classis, or from classis to Synod (article 30 of the Church Order and its supplement).

However, a Synod can make a decision contrary to the previous one. Therefore, of all these overtures, that of classis Grandville struck me as technically the most pointed one: "to declare that only confessing male members of the church who meet the biblical requirements for officebearers are eligible for the office of deacon." If Synod 1985 would take that decision, it would automatically invalidate all previous decisions contrary to it.

Other proposals

However, there are also other proposals. Various overtures suggest a "moratorium." The time proposed varies from two to three to five years. During that time no discussion on the subject of female deacons should take place at Synod. To me this sounds like wishing away your problems. Since consistories have to deal

with whether or not to appoint female deacons, such a moratorium would not alleviate the unrest in the churches.

There are also two overtures proposing a "pastoral letter" by Synod to all the churches, carrying the idea that everyone leave freedom to everyone in this matter. This device was borrowed from the Gereformeerde Kerken in The Netherlands, where it was used to calm the troubled waters around Kuitert and others. No one was asked to agree with the views of Kuitert, but Synod asked room for tolerance, time for reflection. Thus the rust of Bible criticism could slowly erode the pillars under the church. Such a "pastoral letter" is a misnomer.

Beware of over-reaction

To me it seems much better to make a clear-cut decision: set aside 1984 or not.

If it is set aside, there are those who are ready to give up on the Christian Reformed Church.

If it is not set aside, there will be others who are ready to jump ship.

Both reactions would be over-reactions. It would be something like killing a mosquito on the head of a loved one, by using a sledgehammer: you may kill more than the mosquito.

The question whether or not to ordain female deacons has to do with the interpretation of the Bible. Therefore it is not a minor matter. But to judge the whole church as "apostate" by one decision at Synod, is taking things out of all proportion. If a ship springs a leak, you do not abandon ship right away.

Reading all these overtures, I was impressed by the fact that only a small minority wants this change. Which is proven by the fact that since 1984 only very few consistories have appointed a female deacon. Therefore, there is wisdom in the four overtures that request Synod to decide that from now on a 2/3 majority will be required for changes in the church order.

If this rule had been followed in 1984, much unrest would have been prevented.

Whatever Synod 1985 decides, it is not worthy of a "split."

But, you may say, to ordain female deacons is unbiblical! I think so too. But if that would be the only unbiblical thing in your denomination, it would be close to perfect! So why leave? Unbiblicalness in life or in personal piety is just as serious as unbiblicalness in doctrine.

Whatever Synod 1985 decides, beware of using a sledgehammer on the head of Mother Church. The medicine might be worse than the ailment.

Mother Church needs your prayers and your tender loving care.

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ont.

New CRC's organized

... continued from page 6.

Likkel of Nanaimo led its first official service on March 24. His theme was "Determined Disciples," based on Hebrews 12:1-2 ("... let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus ..."). To continue the series of "firsts" the church elected and installed its initial group of elders and deacons, including first-time deacon Diane Schaafsma, wife of the late Rev. A. Schaafsma.

John Jonker says the church's name implies its goals: "Communion and fellowship, encouraging each other, emphasis on outreach into the community." He adds, "Worship services are to be a time of celebration."

Rev. Likkel is home missionary-pastor of the church. It currently meets in a Parks and Recreation facility but has purchased land and approved architectural plans for a new building.

Calvary Christian Reformed Church west of Dundas, came to life through fission — 60 of its 62 families were a part of the too-large Calvin CRC in Dundas.

Calvary will be spared the time and expense of erecting its own building. It is happily using (and will use indefinitely) the West Flamborough Presbyterian Church for Sunday services and weekday meetings.

On April 1, Calvin CRC's pastor Richard Stienstra led the opening service. Stienstra chose Nehemiah 9:3 as his text ("We will not neglect the house of God").

One hundred and ten families made a friendly break with Mountainview CRC, Grimsby, Ontario. The new group has taken the name Providence Christian Reformed Church. The new church's official inception came on February 13 of this year though it acquired its name more recently.

In years past the move to begin a new church in the area was tried, and failed, more than once. In November, 1984, however, an "overwhelming majority" voted to divide Mountainview's "assets/inheritance" in a most equitable manner, explained a report by the new church's clerk William Buys. This has allowed

Providence to buy a four acre lot in Beamsville on which a church will be erected. (The land is on the former Highway 8 near the core of downtown Beamsville). Meanwhile services are still being held with Mountainview.

Hilbert Vander Plaats, formerly part of a team ministry at Mountainview, is Providence's pastor.

Buys noted, "... with the enthusiasm and harmony displayed in this latest endeavour we see God's hand in leading His church and the name 'Providence,' based on Lord's Day 10 (of the Heidelberg Catechism) seems most appropriate."

The furniture manufacturing town of Hanover, Ontario (pop. 6,400) has the makings of a new Christian Reformed Church.

Under the auspices of the Palmerston, Ontario CRC (and in cooperation with the CRC of Owen Sound) worship services were begun in Hanover on April 14. The services are being held for a three-month trial period "to determine the potential for establishing a Christian Reformed Church permanently in Hanover," says a report by Rev. Albert Dreise, Palmerston's pastor.

A large number of CRC people desiring to buy farms in the area in the last few years led to the consideration of organizing a CRC in Hanover. Membership, it seems, will come mainly from "transfer growth," not evangelism.

A committee of representatives from Owen Sound, Palmerston, and the Hanover area placed ads in five local newspapers and on radio and television to solicit interest. After additional publicity work, 16 families indicated an interest in initiating a CRC in Hanover.

The Palmerston church supervises the worship services, with elder and deacon assistance from Owen Sound. The CRCs in Lucknow, Listowel, and Kincardine have been asked to provide a rotation of guest ministers ("pulpit supply"). The CRC Classical Home Missions Committee has endorsed the venture.

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Education

Henry de Jong — page editor

Chalkmarks

The "12 - Month" contract

Six years ago, the Society of Christian Schools in B.C. with the input of teacher representatives, approved a "summer vacation" policy that was recommended to local schools. No other SCS-recommended policy has proved as controversial — and in several communities it is still a smoldering, if not a burning issue. Here is the official SCS recommendation, followed by "FOR" and "AGAINST" statements prepared by the Christian Teachers Association executive.

"Teaching is psychologically demanding, and teachers need a long summer break from classroom pressures. However, boards may expect teachers to work on a school-related activity for approximately one of the two months that classes are not in session. During the school year, teachers have little time for curriculum planning and course design. Yet such work is crucial to the development of Christian education and for a teacher's own professional growth. Teachers need to spend time planning courses, adapting Christian resource materials, participating in curriculum workshops, reading and researching background materials, and taking courses to update themselves and deepen their insight.

The education committee of a school should solicit statements from all teachers regarding their plans for summer activity. The committee should be flexible and accommodate all reasonable proposals."

For...

- every school has a long list of curricular projects which need to be done over extended periods and the summer is the time when this can be done
- during the school year teachers are too busy to complete curricular projects
- course load or preparation would be lightened during the school year
- the work can be planned wisely together with the education committee
- work could be done individually or in teams, sharing the end products
- assigned work would not require a teacher to remain in school
- opportunity to pick up summer courses for certification having the school pay tuition
- it is great for professional growth and credibility
- the SCS—BC salary scales assume that the teachers spend time during the summer working on school projects
- it avoids the assumption that teachers work for only ten months and the rest of the time is holidays
- teaching is a lifestyle, not a job and requires more work than can be done in one school year.

Against...

- dedicated teachers work for the school during part of the holidays anyway
- teachers need the holidays as much as students
- a two-month holiday is necessary for the rest from emotional stress obtained during the school year
- teachers already work overtime hours ten months of the year
- summertime activities should be voluntary only
- assigned summertime activities restrict summer engagements (i.e. trips)
- assigned summertime activities show lack of trust on the part of the education committee
- our professionalism is threatened by restrictions placed on summertime activities
- teachers should not be expected to be full-time curriculum writers as well as full-time teachers

From the SCS—BC newsletter

Thousand dollar bill presented to CCEF

Henry de Jong

On May 8, Calvin Christian School in Dundas, Ont. presented a crisp, new \$1,000.00 bill to Mr. Fred Vander Velde, Executive Director of the Canadian Christian Education Foundation (CCEF). The money was raised during the school's annual Christian Text Book Day fundraising activities.

CCEF hopes to collect \$10,000 from the various Christian schools in Canada. This money will go towards CCEF's annual grant to the Christian Schools International (CSI) curriculum department.

This year, the grant has been increased by 50% to \$75,000. With this money CSI plans to publish curriculum material for Bible, K-9; Science, 7-8;



Fred Vander Velde (left) CCEF Executive Director is presented with a \$1,000 bill from Calvin Christian School Principal Gary Glasbergen while students and staff look on.

Phys. Ed., 9-12; Text Evaluation and Spelling Spectra, 2-6.

These, and many more projects depend on continued funding by the CCEF and the support of Christian communities in Canada.

By the end of December,

1985, after ten years of existence, the CCEF will have funded \$401,500 worth of curriculum materials for the benefit of CSI member schools in Canada.

Host families sought for European students

(ASSE News Release) — Canadian host families are being sought for 25 European high school students from Sweden, Denmark, Norway, Finland, Germany, Switzerland, Great Britain,

and Holland for the 1985-1986 school year. Some 80 students have already been placed. The program is sponsored by ASSE International Student Exchange Programs (ASSE), a non-profit, public benefit, tax-

exempt organization, affiliated with the Swedish and Finnish Ministries of Education. ASSE co-operates closely with the Provincial Ministries of Education in Canada.

The European students, ages 16, 17 and 18 are fluent in English and are anxious to learn about Canadian culture by living with a family and attending a local high school. Students are thoroughly screened in Europe for outgoing personality, excellent academic performance and dedication to program goals. Each student is covered by comprehensive medical insurance and brings his/her own pocket money.

The ASSE provides a volunteer representative in the area to attend to the student's welfare and assist the host family with any problems which may occur while their student is in residence.

The program provides Canadian families with a great opportunity to learn about another culture and language, make new friendships both here and abroad while sharing their interests and values with a young person from another country. The students arrive in August 1985 and return home to Europe in late June 1986.

Families interested in serving as hosts for the 1985-86 school year should contact: Mr. Patrick White, 371 Bowen Road, Fort Erie, Ontario L2A 2Z2; phone: 416-871-2645.

Convention set in Victoria

Henry de Jong

"Christian Education: of Heart and Mind" is the theme of the 1985 Christian Schools International and Association of Christian School Administrators Convention scheduled for July 30 through August 1 in Victoria, BC.

There will be four main addresses, a special evening fellowship program ("All Nature Sings" by Don Van Polen), 14 sectionals on pertinent topics, annual business meetings of both sponsoring groups, and time for fellowship, inspiration and rejuvenation.

Harry Blamires, author of the well-known book, *The Christian Mind*, has been asked as the main speaker. Meetings, lodging, and meals are all planned for the campus of the University of Victoria.

Victoria, says Syrt Wolters in a special bulletin to C.C., is a very sought after place," among holiday-goers, all the more reason for Christian School supporters to consider seriously the call to this convention. As an added

incentive, the Convention Planning Committee has arranged with the University of Victoria that anyone who wishes to come the weekend before the Convention or stay till the weekend after can stay in the dorms at convention rates. "And the rates," says Syrt Wolters, "are very, very reasonable."

To top it off, the Christian school community in Victoria invites those who are staying for either or both of those weekends for a Sunday meal. These Victorians, says Wolters, would hate to see people come and go without seeing Victoria's beautiful sights.

Further information and registration forms may be obtained from the CSI office, 3350 East Paris Ave., S.E., Grand Rapids, MI 49508 or from CSI/ACSA Convention, c/o Pacific Christian School, 671 Agnes St., Victoria, V8Z 2E7. Registrations must be submitted by June 25 or else reservations cannot be guaranteed.



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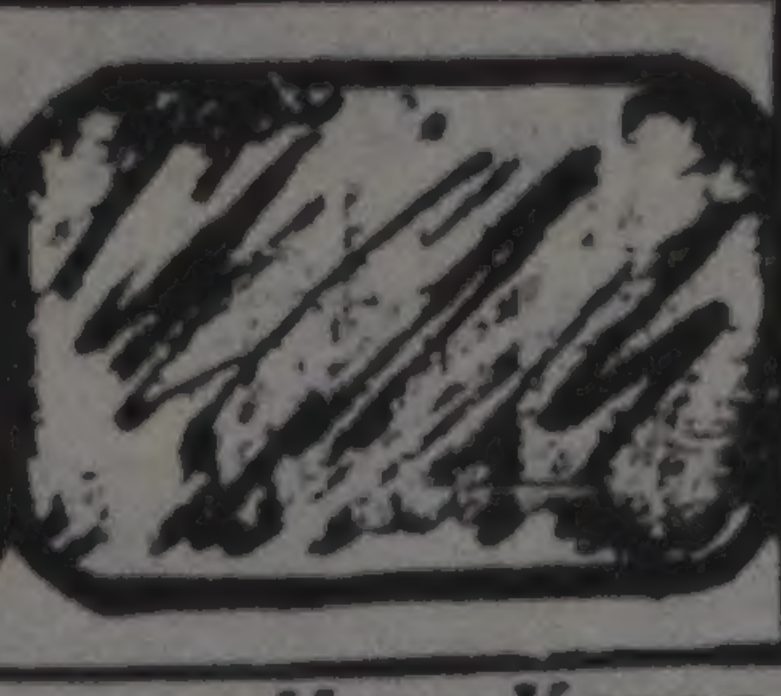
From the Trinity Christian School (Burlington, Ont.) Newsletter

Family



MEDIA

SCAN



Blowin' 'em away: violence in the movies

Henry Knoop

"It was fun!"
"Lots of action. I loved it!"
"I just laughed. You can't take it seriously..."

The summer movie season is upon us and the first big hit will undoubtedly be *Rambo: First Blood Part II* featuring Sylvester (Rocky) Stallone, described in one review as the two-legged killing machine. No, I haven't seen the movie, nor do I plan to. The articles tell me enough, as do the comments from high school students, featured above, who have.

Rambo, of course, is not the only movie featuring a lot of violence this summer. Chuck Norris' *Code of Silence* is still playing, as is *Beverly Hills Cop*, featuring the comic talents of Eddie Murphy in a light-hearted police story with some particularly violent scenes. The new James Bond action movie *A View To A Kill* is congesting theatre lobbies throughout the country and Dirty Harry fans are eagerly awaiting Clint Eastwood's return to the western in *Pale*

Rider. Nor will it end there.

Violence in movies has become a proven success formula. As *Rambo* director George Cosmatos revealed in an interview recently, the public is not interested in clean action/adventure movies any longer. "They want to see *The Wild Bunch*, the dust and sweat and mud and action... you know, like *violent*." And he's right — the audiences love it. The kids love it. But is it all just fun, something not to be taken too seriously?

It's not as simple a problem as it first might appear. To say that all violence in movies is wrong is too simplistic. What about literature, particularly fairy tales including such classics as "Little Red Riding Hood," "Hansel and Gretel" or "The Three Little Pigs"? Axing a wolf, shoving a wicked witch into a fiery furnace, or boiling a hungry wolf are not exactly non-violent endings! Should these be eliminated, or changed as some have attempted? Bruno Bettelheim, a prominent child

psychologist, argues strongly in his book *The Uses of Enchantment: The Meaning and Importance of Fairy Tales* that these stories with their violence and all play an important part in the proper development of a child. By extension, can we not say that the new popular literature — movies and television — is important for the same reason?

While that argument might have some merit for such television programs as "Masters of the Universe" and perhaps even "The A-Team," it serves little as justification for the brutal violence evidenced in popular movies today. Although sensitive and artistically powerful films have been made which examined and portrayed violence in our society or within ourselves — I think of *Bonnie and Clyde*, *Straw Dogs*, *Apocalypse Now* — the vast majority of violent films today are not exploring human nature nor attempting to say anything intelligent

about the topic.

Violence portrayed realistically with all its horror and a renewed awareness of the darkness of man's heart, as in *The Killing Fields*, does not let you walk out of a theatre saying, "That was fun!" What we are getting instead today is a smorgasbord of violent acts on which to feast our eyes with little or no waste of what it is really all about. Close-ups of faces being blown away, heads being severed, whole bodies blown up or bullet-riddled in slow motion death. The challenge for Hollywood seems to be to come up with creatively new ways to kill somebody, a regular bullet in the chest will no longer do. We need chainsaws, machetes, acid, dynamite.

What can we do? There is really only one effective way to halt this emphasis on gratuitous violence in movies and that is boycott. Don't watch them. Stay home. Motion pictures are a dollars and cents business in which

money talks. All the criticism in the world cannot replace the four or five dollars spend seeing the movie and adding to the profits. By refusing to support such films our protest will be registered loud and clear.

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ont.

Multicultural conference focuses on youth

Youth, Schools, Community "Partners on the Bridge," was the theme of Alberta Association for Multicultural Education's (AAME) Second Annual Meeting and Conference, held on April 27 in Calgary.

With this year being the International Year of the Youth, the conference provided an opportunity to look at the role of youth in today's multicultural society.

Youth participants will be developing their ideas and proposals for action in the area of multiculturalism in 1985.

Mr. Ron Ghitter, Chairman of the Committee on Tolerance and Understanding, was the keynote speaker. H.d.J.

Cinema Summaries

Marian Van Til



A View to a Kill

Rated Parental Guidance
Stars Roger Moore, Tanya Roberts, Grace Jones, Patrick McNee, Christopher Walken
Directed by John Glen

A View to a Kill just opened and is packing in audiences all over North America. (The James Bond audiences consistently are made up of a wider spectrum of ages and types than is evident at most other films.) Why this strong attraction?

Well, it's the latest in the long series of Albert Broccoli-produced James Bond films, for one thing. And it's Roger Moore's last fling — so he says — as the dashing British Secret Service Agent 007 ("licensed to kill"), for another. And it's glamorous, sexy, violent entertainment; pure escapism. It makes a private world spring to life, one that seems to be part of nearly everyone's fantasies.

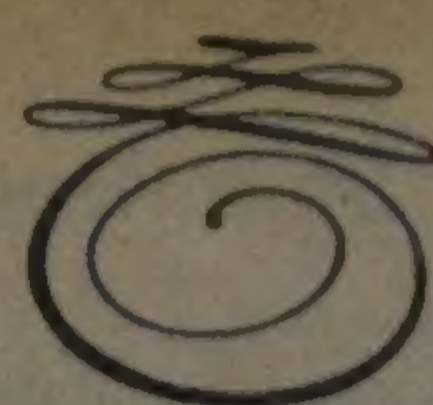
The bad guys are psychotic, vicious, and *sophisticated*. The good guys are clever, charming, and *sophisticated*. Bond himself is especially captivating, witty, mouth-wateringly attractive, and oh so *sophisticated*. The film's sense of the urbane — along with death-defying chases, exotic locales, space-age gadgetry, high fashion, and upper class manners — are what make it so seductive for so many.

The insidious thing about it is that embarking on such a high-powered fantasy trip makes it difficult to *care* that its spirit is God-denying. Any Christian should see, without being overly astute, that *A View to a Kill* is as thoroughly secular as any movie around right now, Bond's pursuit of "justice" notwithstanding. But many Christian young people (and a lot of older ones who are hooked on the series) are going to insist on seeing this film. It will take effort to be critical.

"Suspending disbelief," i.e. believing what you see can happen or is actually happening, is not all that hard, though a few scenes push one's tolerance. What the film seems to require of Christians, however, is a kind of "suspension of Belief."

That's why the dashing Double-O Seven may be more dangerous than the evil enemies he's out to destroy.

Not recommended.



Loita Plains: Kenya

wind song drifting
over dry plains empty
words sound as hollow
abrasive

azure sky untainted
buried in its selflessness
touching through shimmers
desert heat

tiny grains of sand
with ridges swirl

a cry aloud
over drawn landscape
echo stretched
fading dying
without direction

lost outcrop
jutting white
stark
maimed soil pierced
as a mind
alone

wind song floating
over loita plains
barbed with promises
as hollow as secrets
and just as dim

Amboseli

the dawn breathes
cool
light implants colour
amboseli awakens

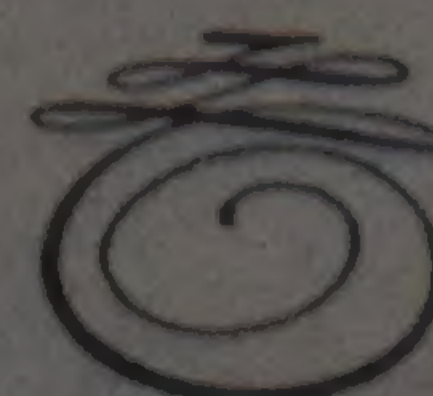
mist
weaves through acacias
hangs translucent
as haunting as my frailty
evasive
when measured

on my shoulders
kilimanjaro leans
broods
sends shivers through me.
sinister

the air is damp
stillness pervades this plain
the eastern sky
still bleeds red over me
i follow my horizon
we merge
and i feel alive

1985

Ken Van Ommen
Sarnia, Ont.



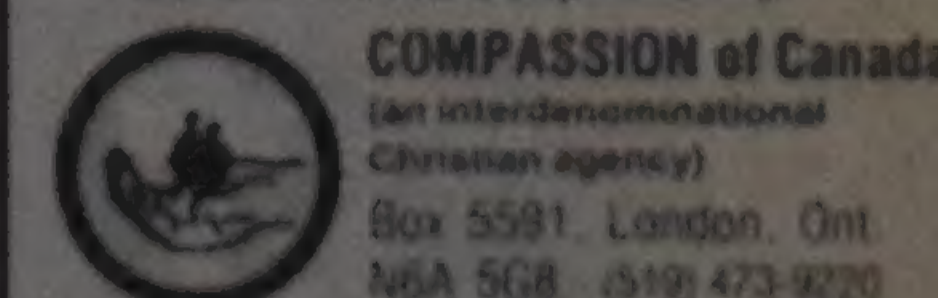
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Feature

Liturgical dance: a praying with the bones (4)

Conclusion of four articles on the issue of dancing in a worship setting

Gioia Gehrels

CRC Synod's position on liturgical dance

Just a few comments on the position of the Synod of the Christian Reformed Church on liturgical dance. Not until as recently as 1982 did the concept of liturgical dance get discussed.

Ironically, the issue of social dance was addressed first. Until 1951, Synod said very firmly that theatre, cards, and dance should not be part of the Christian life. After 1951 it became clear that it had been a "spirit of withdrawal from the world, rather than that of its renewal and redemption that had led to these earlier decisions." (Synodical report, 1985).

A fresh reading of Scripture

The Synod of 1966 stated that "Christians must not only abstain from and protest against evil in the world, but must also call society to obedience of Christ, thus serving as the salt of the earth and the light of the world" (Matthew 5:13-14). Synod added that "every area of human life is a battlefield between good and evil, where the Christian must learn to discern and to do the will of God."

Synod also said that "those in authority have the right to require submission to the law of Christ. They may and often must lay down regulations to maintain good order, but such regulations shall bind the con-

science only insofar as they are in harmony with the word of God" (Matthew 28:18, Heidelberg Catechism Q104, Belgic Confession Article 32).

Here we see a fresh reading of Scripture which lead Synod to reform some of its restrictions on cultural habits and actions.

Redeem the dance

The 1971 Synod decided that the scriptural mandate that demands that people redeem every area of human talent and culture in the name of Christ, included dancing. However, when Calvin College decided in 1978 to follow the recommendations of Synods 1966 and 1971 and allowed "social dancing" protests were strong.

In response, Synod appointed a committee to study the matter of dance in general. In 1982 the report to Synod gave as one of its points that "the Christian is not called to a rejection of the human capacity to dance, but is called to redeem this ability to a God-honouring use. The challenge of a redeemed use of dancing includes religious, artistic, and social forms of dance, and extends to the entire context of dancing, including motivation,



The Siloam Dancers. Gioia Gehrels appears centre back.

setting and music, as well as the structure of the dance itself." Synod accepted this statement in principle with the exception of recommendation 4a, which was given to a study committee for further research.

Study Committee will report

Recommendation 4a reads: "It is biblical and therefore fitting that God's people use

appropriate liturgical dance forms for the expression of their deep feelings of praise to their God. The God who gave us bodies responsive to music and capable of rhythmic movement does not require that we ignore our bodies in worship or that we praise Him only with our minds and voices" (Psalm 150:4).

This statement was given to the standing Liturgical Committee in June, 1982 with the task to study the implications and feasibility of implementation. This committee will report to Synod in June, 1985. Their recommendation will be that Synod allow congregations to introduce and make use of the liturgical dance and that Synod make provisions for the development of material and resources to realize this implementation.

Condemnation of praise dangerous

In closing, some comments on David as he danced in II Samuel 6. There is no reproach

for David's show of exuberant joy because of the Ark's return. But it is Michal, his wife, who is reproached because she did not like David's dance. Because of her condemnation of David's praise dancing to the Lord, she was cursed with barrenness the rest of her life.

Michal's negative view of genuine worship of God was treated as severely by the Lord as any other sin (stealing, cheating, adultery) that hindered the people from worshipping God. In other words, we had better be very careful before we point the finger at someone, physically or mentally, and say that their worshipping of God is sinful when they reverently give God their offering of liturgical dance.

In the recent past, people have become comfortable worshipping God with their spirits and minds. But the time is now ready for us to come to terms with the fact that we are flesh as well as spirit. God created us with bodily beauty and grace and expects us to use our bodies, not as weapons of temptation and not even as restricted functional objects good only for work and maybe a little sports. God wants our bodies to be vibrant testimonies to our Lord's goodness!

It is therefore natural that the committed faith which lives within us be expressed bodily through movements, through song, and through the spoken word. God has created us in such a way that we are capable of praying and praising with our entire bodies. Who are we to short-change God in return? "Praise God with timbrel and dance, Let everything that breathes, praise the Lord! Alleluia!" (Psalm 150)

NOTE: A 20-minute demonstration video giving an introduction to the meaning of liturgical dancing, is available for loan, on VHS tape for a VCR from: Siloam Dancers, Christian Reformed Church, Canadian Office, 760 Brant St., P.O. Box 5070, Burlington, ON L7R 3Y8, as well as from the US office: 2850 Kalamazoo Ave., S.E., Grand Rapids, MI 49506.

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Story

Do not be alarmed

John J. Oosterdag

The weather could have been more favourable. Instead of the stiff, salty breeze sweeping across the field from the North Sea, there should have been a warm wind from the south just strong enough to deploy the red, white and blue of the flags. In place of the dark grey blanket above, there should have been the deep blue sky, with maybe a nice white cloud here and there.

But I should not complain. Seated here, squeezed between my father in his green Red Cross uniform and my mother in her new two-piece "mantelpakje," I am quite comfortable. The partial roof of the grandstand with its closed ends protects us from the full force of the wind. Occasionally a blast whips around the corner and blows paper cups and abandoned programs about.

We are waiting, impatiently on my part, for the next event to get underway. It is the "simulated airraid," an added feature this year. Usually we celebrate the third of October with the opening of the Fall fair and the coming to town of the circus. On this date, 366 years ago, the brave burghers of this town defeated the awesome forces of the Duke of Alva and the Spanish Inquisition. This historical event is always commemorated with great gusto in a fun-packed program with something for young and old.

This year, however, things are a bit subdued. A month ago war broke out between England and Germany and there is a growing concern for the safety of our country. My school on the Morsweg has completely been taken over by soldiers, who sleep in the classrooms and hallways on bales of straw. The authorities have found it necessary to prepare the populace for the eventuality of our country becoming involved in the war.

The simulated airraid is part of a sort of "Civil Defence" demonstration involving a great number of persons. There is the militia, the volunteer fire fighters, the airraid wardens, the ordinance people and the Red Cross volunteers. They all have their tents, large and small, around the perimeter of the field, in the centre of which is a roped-off area. A small explosive charge is buried there to add realism to the whole affair. Across the field from us an anti-aircraft battery has taken up position for the same reason. Along the far side a number of shelters have been dug out and at the sound of the sirens a group of volunteers is supposed to dash for safety and jump into them. That should be fun; because according to my father they are nearly filled with groundwater.

Va is very much involved in all this. He is in charge of the Red Cross people and it was his responsibility to recruit an additional 25 volunteers to act as "victims." By nine o'clock this morning he was still seven short, so I was pressed into service.

Pinned to my shirt is a large yellow tag with the number "19" on it. It is my duty, at the proper time, to stretch myself out on the field below and pretend that I am injured and suffering terribly. My tibia is fractured and I am also bleeding internally. Va has instructed me to behave in the manner of a tibia-fractured, internally bleeding person; it is not easy. He has impressed on me the importance of secrecy in this matter, as this is a test for his volunteers to diagnose injuries correctly and treat them in the proper manner. On the yellow tag is room for their name, their diagnosis and the treatment given the victim. Once the victims have been treated they are to go to the Red Cross tent and turn in the tags, at which time they will be thanked and given a little

Red Cross pin to treasure for years.

Va loosens the stiff high collar of his green uniform. He has just returned from a last desperate mission to find six more volunteers, and he is huffing and puffing in the constricting garment.

"Zo," says mother sucking noisily on a peppermint "were successful ja?"

"I was very fortunate to meet some gentlemen willing to help me out, yes," answers Va, wiping his sweaty brow. Took some persuasion though."

"Oh," mother replies thoughtfully. "Did you impress them with the gravity of the situation?"

"Not exactly." Va dries the inside of his Red Cross cap with a hanky and plants it firmly on his head. "I tried that, but it didn't work."

"So what did you do then, Theo," mother wants to know.

"I had to bribe them."

"What?"

"I promised them a seat in the grandstand."

"You can't do that, Theo," says mother swallowing the peppermint "all these seats are reserved, you know that."

"Don't worry, Anna, there are five empty seats above us, I put them there."

"Put them there?" Mother is becoming concerned.

"Well, no, I just said that they could have those."

"I hope that you know where you're doing Theo."

"I told you not to worry," says Va.

"I do know."

"Was that all you promised them?"

Mother does not give up easily.

"What was that, dear?"

"I asked if that was all you promised them."

"Ehu, no, there was one more thing," says Va airily.

"And that was ...?"

"A Heineken later."

"A *what* later? What are you talking about?"

Father is getting impatient with the questioning "Listen," he says, turning around and facing mother, "I just promised them a glass of beer, is that so terrible?"

Mother does not answer. "Desperate situations require desperate solutions."

Mother wrestles another peppermint from the roll and says between sucks, "Theo, didn't you say you needed six more volunteers?"

"Yes, I did."

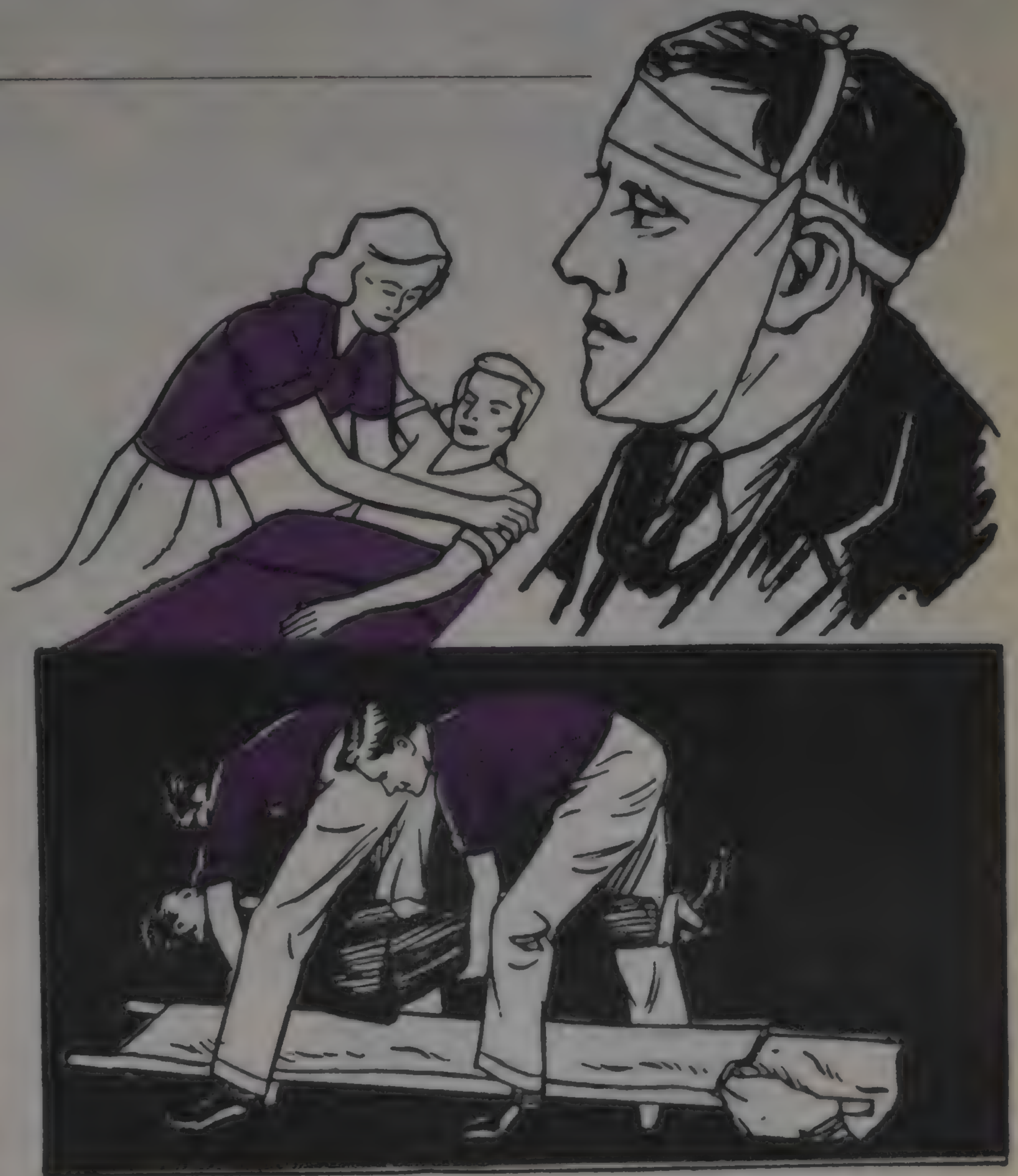
"Did you get six then?"

"Yes, why?"

I count eight sucks before mother answers: "So where did you put the sixth one?"

"Eh?"

Nine sucks this time before Va answers. "Verrekt," he says, "you are right." He stands up and looks about. About ten rows below us a fat red-faced man waves at Va: "Hey ... Westervaat ... nice seat here," he shouts. "Well,"



says my father "that answers your question."

"Is that him?"

"That's him alright, and he is sitting in the VIP section as well."

"Oh no," mother moans.

"Let's hope that whoever's seat he is sitting in does not show up," says Va, sitting down.

That hope proves to be in vain. Our attention is drawn toward a small dark, agitated gentleman working his way through the rows in our direction. "Are you mister Westervaat?" he inquires, a little short of breath.

"Yes I am."

"Well, I am Alderman Montfoort, and there is a man occupying my seat and he tells me that you gave him permission to do so. Is this true?" Va's large Adam's apple takes a big jump.

"Onck," he says.

"I beg your pardon?"

"Where is that gentleman you speak of, Alderman," says Va, making a splendid recovery. Montfoort, turning his small frame around, points into the direction of the fat, red-faced man about ten rows below us.

Va stands up and looks innocently in the indicated direction.

"Hey there ... Westervaat ... is that the missus? ... good looking woman."

"That's the one" says Alderman Montfoort with visible abhorrence.

"But Alderman," says Va, "that man is obviously drunk I would say."

"Hm, yes, I gathered that much myself."

"We undoubtedly could have him removed by the police," Va goes on, "but that might create some unpleasantness no doubt."

"Yes it would, no doubt," agrees

Alderman Montfoort.

"So, Alderman, why don't you take my seat here, since my presence will be required on the field shortly, and you can keep my wife and my son Jan here company?"

"Well, eh ... I ..."

"Excellent then," my father goes on. "you have a much better view from up here than from below there."

"Hm yes ... that's true ... yes, yes ... indeed," says the alderman, surveying

the surroundings. "Well, thank you, that is very kind of you."

"Glad to be of service," answers Va touching the visor of his cap with two fingers.

"Excuse me," says Montfoort with a nod to mother, "I'll go and get my things."

"What is he talking about?" asks mother when Montfoort is out of hearing range. "What things?" "He is a fanatic photographer," says Va. "He is going for his camera and stuff."

"Did you know this?" asked mother. "That he is a photographer? Yes I did; came in handy didn't it?"

Mother laughs "You have a better view from up here ... really ... you are a sly fox, Theo."

"No doubt," laughs Va. "I saw his camera and tripod down below, and it is really better for a good shot up here."

Above us the large loudspeaker crackles to life; "One two three test ..."

"I had better go now," Va says. "Jan, you know what to do." He pulls his wallet from the breast pocket of his uniform and fishes out a guilder. "Here, take this. When you are finished you can go to the rides. Take care, and home by seven."

"Right, Va," I say, stuffing the guilder into the backpocket of my shorts. "Thank you." Father stiffly and as straight as a taper in his green uniform walks briskly down the steps to the field. "Ladies and gentlemen," roars the loudspeaker, the booming voice bounding around the field. "We come now to the next item on our program ... the airraid ... Do not be alarmed ... you are quite safe where you are, but please stay clear of the centre of the field. When the planes approach, the sirens will sound the alarm and the guns will open fire ... Once again do not be alarmed ... Thank you."

Mother moves a little closer to me. "Here," she says, "have a peppermint." Sucking on the candy we search the sky for the expected planes.

"Excuse me." Alderman Montfoort is back. I make room for him and his large press-type camera and he shakes

(Continued on page 12 ...)

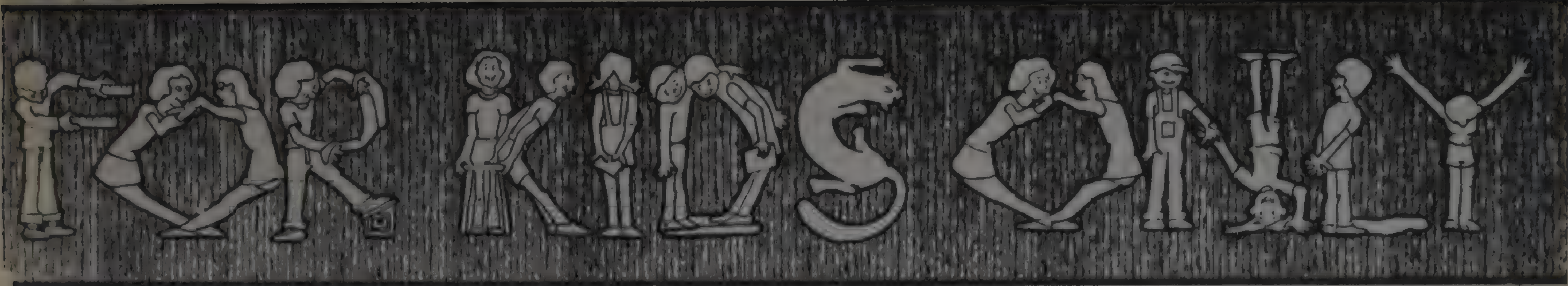
Do not be alarmed

John Oosterdag is a former Engineering Technologist, tutor and supply teacher. He likes to write, play and sing in Musicales and is a radio ham living in Mississauga, Ont.

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Around and around and around ...

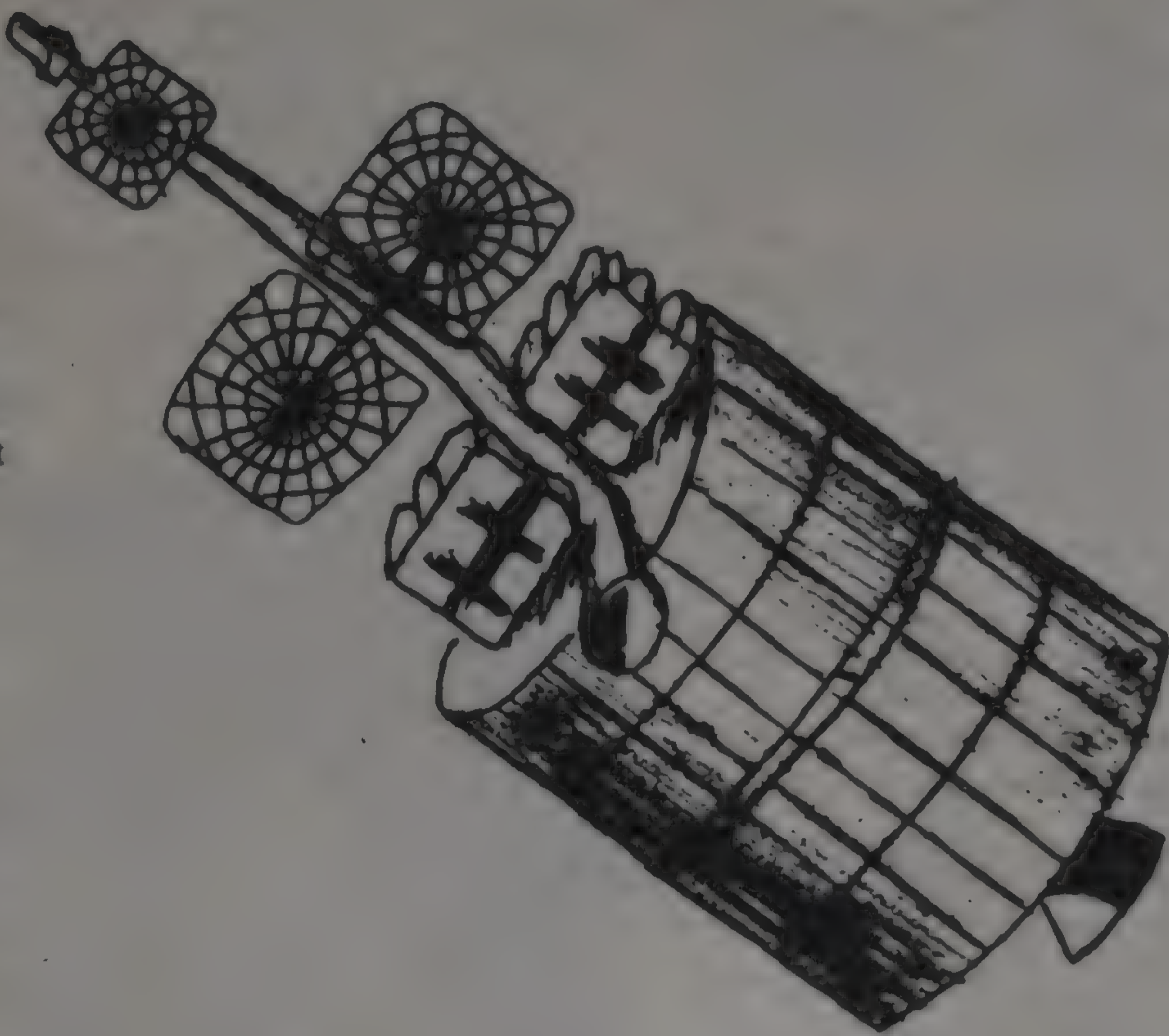
It travels around and around a planet. It can be made of metal or stone. What is it? A satellite, of course.

The moon is a natural satellite of our earth. It orbits the earth once every 28 days; travelling around and around, always on the same path and kept in place by the pull of the earth's gravity. The earth and all the other planets are natural satellites too, for they orbit around the sun. The sun's gravity keeps them in place.

Artificial satellites are made here on earth. Some have men in them but most have electronic instruments in them.

Satellites could never get into orbit alone. The pull of the earth's gravity is so strong that it tugs and pulls at anything on or near the earth. To escape the powerful pull of gravity and get past the earth's atmosphere, a burst of speed, faster than the fastest jet plane, is needed. A rocket is the only vehicle powerful and fast enough. Its engines are huge and they use enormous quantities of fuel.

There are now thousands of satellites in space, orbiting the earth. Many are busy at work while others, now silent, have finished their job and keep going around and around and ...



Satellites help us

There are many unmanned satellites sent into space. They are equipped with complicated electronic equipment used to help us in different ways. Here's what they do.

WATCH THE WEATHER: Weather satellites constantly take pictures of cloud patterns. They also measure wind speed, temperature and the amount of moisture in the air. From all this information, weather forecasters can predict the weather.

WATCH THE LAND: Satellites take pictures of the earth's crops. These photographs tell crop experts which crops are doing well and which are diseased or too dry. Satellites taking pictures of this kind also help map makers draw very accurate maps. Wildlife experts also used satellite photographs to study the migratory routes of animals and herds.



that the light from the stars in it takes thousands of years to get here. Try to think of that on a starry night while you are staring up into space.

If you study the sky on a clear night, you may even be able to see a satellite! It will look like a star but it will move slowly across the sky.

Keep a tally of how many satellites you see this summer. If you live in the city, you will find that a good time to go satellite hunting is when you're out camping or visiting in the country. Then the stars and satellites are more easily seen.

Hey kids,
Outer space is larger than you can imagine. It is so huge

LAIKA

Meet Laika, the space dog. Laika became famous on November 3, 1957 when she was the first living creature to orbit the earth. The Russians sent her up in a satellite called Sputnik II. As she orbited the earth, scientists carefully checked her body to see how it reacted to being in space.

From the time she was a pup, Laika was in training for her flight to space. After a full day's work, she could probably romp and frolic with her trainer like any other dog. During the day, her health and reactions to many tests were recorded just like the other astronauts in training.

Laika's spaceship was not made to return to earth and she died in space. Her last meal contained a drug that put her to sleep so that she would not suffer by suffocating.

More dogs were later sent into space and brought back alive. When scientists were sure that a human being could stand space travel, they sent up a man.

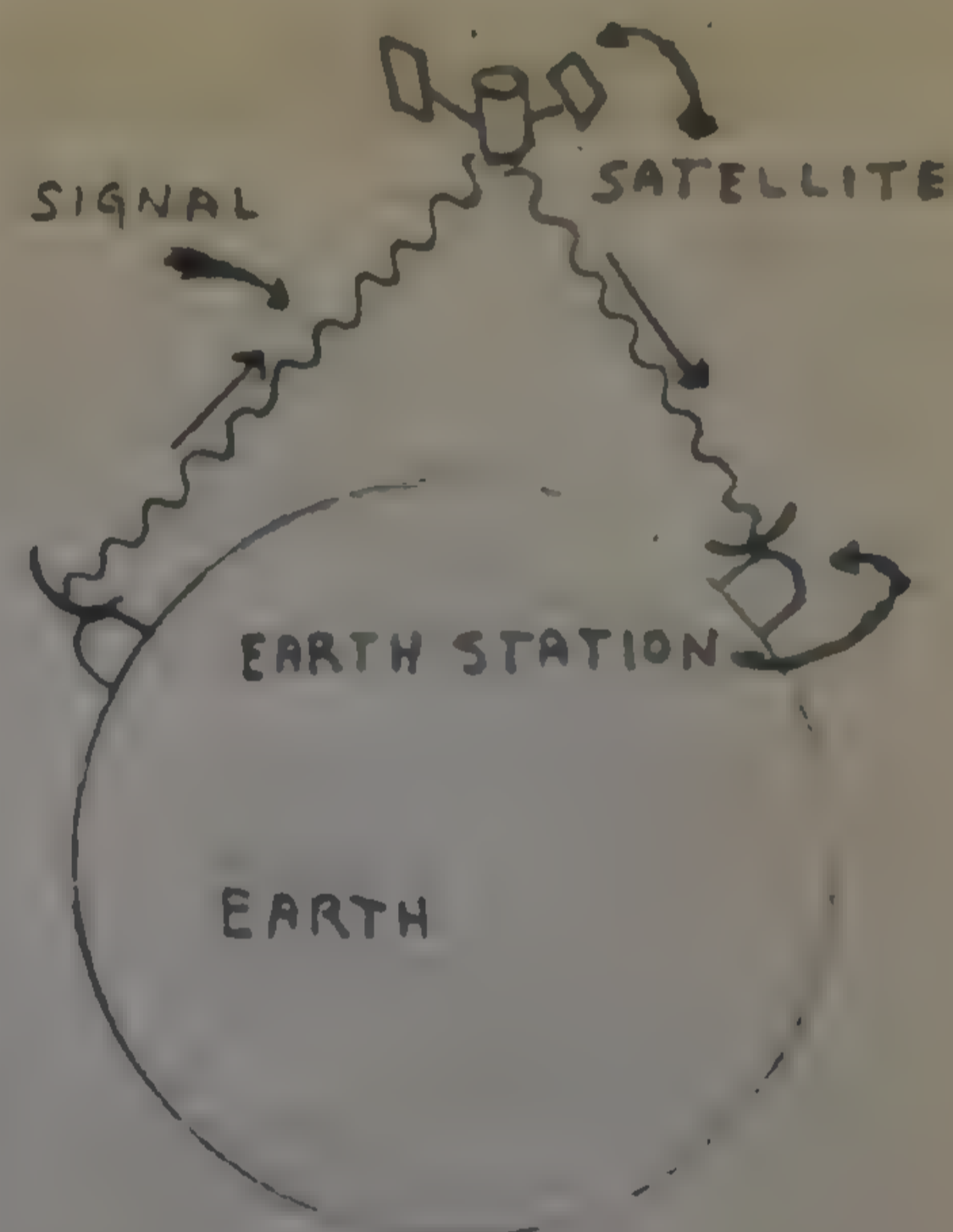


Satellite search

Words about satellites and space are hidden in the word search. See if you can find these words:

- | | | |
|-----------|---------------|------------|
| orbit | gravity | atmosphere |
| satellite | solar | planet |
| signal | sun | shuttle |
| moon | communication | rocket |
| landsat | astronaut | telescope |

T S A P B C C D G H K N O
E A P L Q O M R S E F G U
L T V A T M O S P H E R E
E E W N X M O R Y Z A O B
S L C E S U N S B D E C F
C L G T H N L I I I J K L
O I S M N I O A B G T E P
P T Q H R C S T N U N T V
E E W X U A W Z A D B A C
D E G I K T E L O P S Q L
F G R A V I T Y S O L A R
H I J K A O L L M N Q U T
S A C D E N F G E H J I L
A S T R O N A U T K N M O



WATCH THE OCEAN: Satellite photographs of the ocean show the different colours of ocean water. These show where oil spills and other polluted areas are. They help to locate the cool and warm currents as fishermen look for the best fishing areas. Satellites photographing the oceans also help trace the paths of huge icebergs, thereby helping ships to navigate safely.

"LANDSATS" are the most famous satellites that study the earth from space. Every day of the year they circle the earth taking pictures of our crops, oceans, forests and animals.

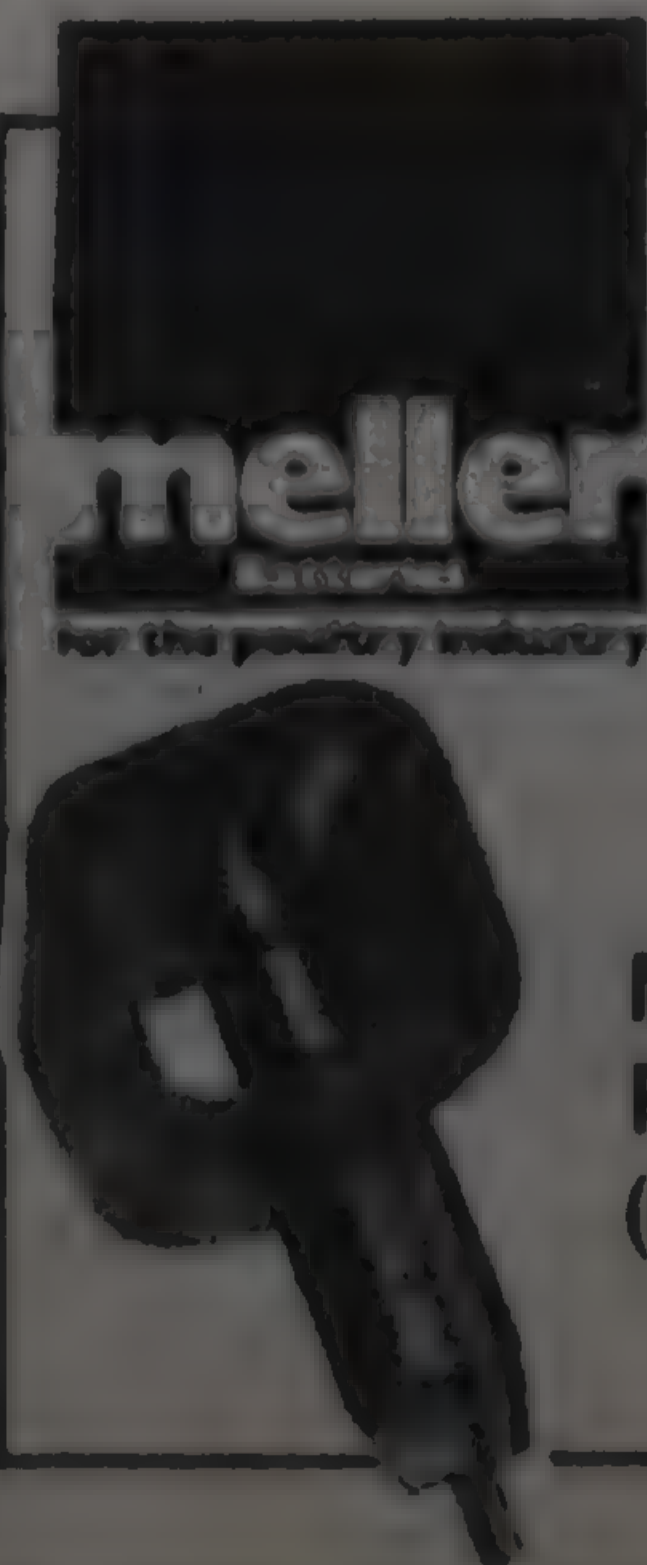
COMMUNICATIONS satellites are some of the most useful satellites we have today. They pass information from one earth station to another through radio signals. Television shows, radio programs and even telephone messages are sent over great distances this way.

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Classified Rates	Marriages	Marriages	Anniversaries	Anniversaries
Births \$ 2.00 Marriages & Engagements \$25.00 Anniversaries \$40.00 Children's \$10.00 Notice of Thanks \$20.00 Obituaries \$50.00 All other one-column classified advertisements \$7.50 per column inch with a minimum of \$10.00. For letter under box number \$10.00 extra. <i>Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.</i> Tear sheets will be mailed only upon request. Calvinist Contact 99 Niagara St., St. Catharines ON L2R 4L3 (416) 682-8311	BOOT-HESSELS: Mr. and Mrs. Bart Boot of Wyoming, Ont. are pleased to announce the forthcoming marriage of their daughter NANCY MARIE to HENRY, son of Mr. and Mrs. Peter Hessels of Dunnville, Ont. The marriage will take place, D.V., on Saturday, June 15, 1985, at 3:00 p.m. in the Chr. Ref. Church of Wyoming, Ont. Rev. Wm. Renkema officiating. Future address: R.R.#8, Dunnville, ON K2A 2W7	VERHULST-VANDERMEULEN: With thankfulness to God we, the parents, Mr. and Mrs. Adrian Verhulst of Guelph and Mr. and Mrs. Charles VanderMeulen of Cambridge are happy to announce the marriage of our children, FRANCES JACQUELINE and DAVID HENRY. The ceremony will take place, D.V., on Saturday, June 15, 1985, at 4 p.m. in the Chr. Ref. Church of Guelph. Rev. H. Jonker of St. Catharines officiating. Future address: 21 Lowell Ave., St. Catharines, ON L2R 2C9	1960 June 3 1985 With much praise and thankfulness to God, we would like to announce the 25th Wedding Anniversary of our parents, KOEN and JEAN GROOTENBOER (nee VanVliet) Thanks for your love and support through the years and may God continue to bless you both. With love from your children: Yolanda Grootenboer Jacqueline Grootenboer Laurie & Richard Templeman John Grootenboer Patricia Grootenboer Home address: R.R.#1, Murillo, ON P0T 2G6	Burlington 1985 For all the years of love, support and understanding that they have given to us, we the children of, JOE and IRMA OTTER (nee Maaskant) wish to congratulate our parents on their 30th Wedding Anniversary on June 5, 1985. May the Lord richly bless you for many years to come. Nancy & Joop Reckman; Andrew — Sassenheim, Neth. Linda Irene & Al VandenBoogaard — St. Catharines Joanne Lori & Maurice Vanderhout (engaged) Home address: 430 Wilson Ave., Burlington, ON L7L 2M9
Thanks	SJAARDA: We would like to thank all our relatives and friends for all the flowers, cards, and best wishes. A special thanks to all the children and grandchildren, for all they did to make our 50th Wedding Anniversary a special, unforgettable day. Above all, we thank God for His care and guidance through our life together. Mr. and Mrs. U. Sjaarda, R.R.#2, St. Anns, Ont.	Eggengoors-Sjaarda: With joy and thanksgiving to the Lord, Mr. and Mrs. Ed Eggengoors wish to announce the forthcoming marriage of their daughter, BETTY ANN ROSALIE to JAMES GREGORY, son of Mr. and Mrs. Ken Sjaarda of Rexdale. The wedding will take place, the Lord willing, on June 22, 1985, at 3 p.m., in the Immanuel Chr. Ref. Church of Brampton. Rev. J. Kuipers officiating. Future address: 699 Lansdowne Ave., Apt. 2, Toronto, ON M6H 3Y9	Anniversaries	1960 June 17 1985 "Blessed is everyone who fears the Lord, and walks in His ways" (Psalm 128:1). With joy and thanksgiving to our Lord, we are pleased to announce the 25th Wedding Anniversary of our parents, HANS and BEP HUIZINGA (nee Den Otter)
Births	Vander Kooi-Weening: With joy and thanksgiving to the Lord, Mr. and Mrs. Joe Vander Kooi and Mr. and Mrs. Frank Weening are pleased to announce the forthcoming marriage of their children, BRENDA and DOUG. The ceremony will take place, the Lord willing, on Saturday, June 8, 1985, at 3 p.m. in the Springdale Chr. Ref. Church, Springdale, Ont. Rev. L. Schalkwyk officiating. We wish you God's blessing Brenda and Doug as you walk down life's pathway together. Future address: R.R.#2, Newmarket, ON L3Y 4V9			Our prayer is that God will continue to bless them and keep them in His care. With love and congratulations from: Mr. & Mrs. B. Huizinga Mr. & Mrs. A. Den Otter Caroline & Clifford Wendy & Melvin Robert & Joan Peter An Open House will, the Lord willing, be held on Saturday, June 15, 1985, at 14123 - 59 St., Edmonton, Alberta from 1-5 p.m.
Grandchildren are special! With joy and thankfulness, we Clarence and Thea Smit of Newmarket rejoice that we have become the proud grandparents of LAURA ELIZABETH, born May 15, 1985. God has blessed our children Gary and Liz with their first child. Fourth grandchild for Mr. and Mrs. J. DeWinter.	VAN DYK-LYCKLAMA A NYEHOLT: George and Gerda Van Dyk and Simon and Elizabeth Lyklama a Nyeholt are happy to announce the forthcoming marriage of their children JOANNE and DERRICK. The Lord willing, the ceremony will take place on Saturday, June 22, 1985, at 2:30 p.m. in the Grace CRC of Scarborough, Rev. H. Salomons officiating. Future address: 72 Main St. N., Newmarket, Ont.	Congratulations to Jack and Louise Bylsma (nee Bronger) who celebrated their 50th Wedding Anniversary on May 29, 1985.		
TYLOSKY: With joy and thankfulness to the Lord, Terry and Mary Tylosky-Metselaar are happy to announce the safe arrival of their firstborn son ANDREW HENDRIK on May 25, 1985, 8 lbs. 5 oz. Grandson of Judith and the late Andrew Tylosky, Ft. St. John, BC and Henk and Trien Metselaar, Oshawa, Ont. Also welcomed by four cousins in BC and four cousins in Ontario and cousin Timothy, Ont. Address: Terry Tylosky, 8924 - 77th St., Fort St. John, BC V1J 3A6	VAN DYK-LYCKLAMA A NYEHOLT: George and Gerda Van Dyk and Simon and Elizabeth Lyklama a Nyeholt are happy to announce the forthcoming marriage of their children JOANNE and DERRICK. The Lord willing, the ceremony will take place on Saturday, June 22, 1985, at 2:30 p.m. in the Grace CRC of Scarborough, Rev. H. Salomons officiating. Future address: 72 Main St. N., Newmarket, Ont.	1940 June 12 1985 With joy and thanksgiving we announce the 45th Wedding Anniversary of our parents, JAN and JANS JOOSSE (nee Geldof) May the Lord grant you continued happiness for the time you may continue to share together. Our sincere thanks and love to two special people, from your children and grandchildren: Art & Joanne Joosse; Carl, Kristen Tonla & William Vanderhorst; John, Everett, Janice, Kenneth Lena & John Pasma; Tim, Kevin, Michael Carolyn & Bill Klyn-Hesselink; Daryl, Erica, Michelle Home address: 395 Hudson Dr., London, ON N5V 1E4	St. Annaparocho Woodstock 1935 May 29 1985 With joy and thanksgiving to the Lord, we celebrated with our parents, grandparents, and great-grandparents the occasion of their 50th Wedding Anniversary. JACK and LOUISE BYLSMA (nee Bronger) We pray that the Lord will continue to bless them for many more years. With love and congratulations: Jans & Corrie Bergman — Woodstock Henry & Tina Stienstra — Chatham Mike & Betty Bylsma — Woodstock Ben & Florence Olthoff — London Also 15 grandchildren and seven great-grandchildren. Home address: 164 Huron St., Woodstock, ON N4S 6Z8. C.C. apologizes for the omission of this ad prior to the Anniversary date.	1960 June 24 1985 We praise the Lord for 25 beautiful years together. We thank Him as a family for the constant love, guidance, and protection He has provided each day. Rev. WOLTER and NELLY SMIT (nee Bevaart) Children: Kathy Jacqueline Monique Shan The Lord willing, we will celebrate with a service of thanksgiving and rededication on June 15, 1985, 4:00 p.m. at the Brandon Chr. Ref. Church. "Therefore be imitators of God as beloved children, and walk in love as Christ loved us and gave Himself up for us" (Eph. 5:1-2). Home address: 134 Louise Ave., Brandon, MB R7A 0W5
VANDERKRUK: Dan and Darlene (nee Vandenakker) thank the Lord for the safe arrival of their firstborn little girl, AMANDA DANIELLE born May 20, 1985, at McMaster Hospital, weighing 6 lbs. 15 oz. Proud grandparents are Art and Dorothy Vanderkruck of Dundas, Ont., and Al and Jane Vandenakker of Hamilton, Ont. Great-grandparents are Mr. and Mrs. A. Bergsma, Hamilton, Ont., Mr. and Mrs. H. Boers, St. Catharines, Ont., Mrs. D. Persenaire, Grand Rapids, MI and Mrs. P. Vanderkruck, Waterdown, Ont. Home address: R.R.#1, Millgrove, ON L0R 1V0	50 years is a long time Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in Calvinist Contact now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be very clear to reproduce properly. Contact the advertising department for further information			HAMILTON 1985 Through the Lord's goodness our parents, HARRY and AUDREY VANDERZWAAG (nee VandenAkke) will celebrate their 55th Wedding Anniversary on June 20, 1985. We are grateful to God for them, and all that they have given and done for us, in His name. It is our prayer that God will continue to bless them and keep them in His care. Albert & Jeanette Vanderzwaag — Dundas, Ont. Catherine & MacVanderMeulen — Troy, Ont. Ed & Margaret Vanderzwaag — Oakville, Ont. Janet & Edward Zwart — Grimsby, Ont. Joan & Ken VanderWal — Hamilton, Ont. Harry John Vanderzwaag — Hamilton, Ont. 28 grandchildren and 21 great-grandchildren. Home address: 15 Leland St., Hamilton, ON L8S 2Z8
Announce the birth of your son or daughter in C.C.'s Classifieds and receive a free copy of Christian Parents.	Know someone else who would like a copy? Send \$8.95 (plus 50¢ postage and handling) to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3 and we'll rush them a copy.	Congratulations to Harry and Audrey Vanderzwaag (nee VandenAkke) who will celebrate, D.V., their 55th Wedding Anniversary on June 20, 1985.		

Classifieds

Anniversaries	Obituaries	Help Wanted	Teachers	Real Estate
<p>1940 June 20 1985</p> <p>With joy and thankfulness to the Lord, we are happy to announce the 45th Wedding Anniversary of our parents, grandparents and great-grandparents,</p> <p>GEERT and FEMMIE MARTENS (nee Sikkens)</p> <p>May the Lord who has been with you in the past also continue to be with you in the future.</p> <p>With love from all of us:</p> <p>Roelie & Henk Katerberg — Moore field</p> <p>Bert & Violet; Jason</p> <p>Frances, George, Joanne, Susan</p> <p>Albert & Theresa Martens — Thornhill</p> <p>Grant, Duane</p> <p>Femmie & Sam Terpstra — Brampton</p> <p>Yvonne, Paul, Karin, Ronald</p> <p>Willy & Adrian Kooy — Guelph</p> <p>Scott, Linda, David, Jason, Daniel</p> <p>Al & Betty Martens — Simcoe</p> <p>Alison, Kevin, Robert</p> <p>Ralph Martens — at home</p> <p>Join us in celebrating this event at an Open House from 2-4, June 22, 1985, the Lord willing, in the Willowdale Christian School, 60 Hilda Ave., Willowdale.</p> <p>Best wishes only, please.</p> <p>Home address: 195 Moore Park Ave., Willowdale, ON M2M 1N3</p>	<p>"He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress, my God, in Him will I trust" (Psalm 91:1-2).</p> <p>On May 9, 1985, God took unto Himself His child,</p> <p>CLARA DEBEER (Crans) (nee De Jong)</p> <p>In her 76th year.</p> <p>Beloved wife of Andrew DeBeer Sr. Predeceased by her first husband, Edward Crans, in 1952.</p> <p>Loved mother and stepmother of:</p> <p>Shirley & Ralph Schotsman — Mount Hope</p> <p>Charles & Donna Crans — Hamilton</p> <p>Joan & John Elzinga — Dundas</p> <p>Jack & Rita Crans — Cornwall</p> <p>Don & Anne Crans — Hudsonville, Mich.</p> <p>Wayne & Kathy Crans — Hamilton</p> <p>Henry & Jane Crans — Hamilton</p> <p>Siep & Reina Wiersma — Dokkum, The Netherlands</p> <p>Fred & Marg DeBeer — Beamsville</p> <p>Klaas & Ann Postumus — Dunnville</p> <p>Sid & Sylvia Weening — Holland Marsh</p> <p>Bill & Tina VanderVelde — London</p> <p>Mike & Rose DeBeer — Jarvis</p> <p>Joe & Nancy VanderKooi — Holland Marsh</p> <p>Jim & Susan Verkaik — Holland Marsh</p> <p>George & Dorothy Bell — Calgary</p> <p>Tony & Maria Squadroni — Philadelphia, USA</p> <p>Frances DeBeer & Kevin Hebb — Calgary</p> <p>Andy & Jean DeBeer — Brampton</p> <p>Also 77 grandchildren and 23 great-grandchildren survive.</p> <p>DeBeer home address: A. DeBeer Sr., Unit 27, 1130 Bough Beeches Blvd., Mississauga, ON L4W 4G3</p> <p>Crans' home address: R & S Schotsman, 8408 Dickenson Rd., E., Mount Hope, ON L0R 1W0</p>	<p>Wanted: Experienced single man for large dairy operation. Must be good with cattle and machinery. Needed immediately. Reply to Rolling Acre Farms, phone: (416) 342-2082 or 342-3131.</p> <p>Dordt College: Invites applications for a teaching position in the area of Business Administration. Qualified individuals who are committed to a Reformed Biblical Theology and educational philosophy are invited to send a personal resume, academic credentials, and personal references to: Dr. Douglas Ribbens, Vice-President for Academic Affairs, Dordt College, Sioux Center, Iowa 51250. Phone: (712) 722-6030.</p>	<p>TORONTO: Toronto Central Christian School is seeking an extended supply teacher to fill a four-month maternity leave vacancy period. The position is available from September through December and is in a primary class, Kindergarten through Grade 2. The classroom is organized around thematic units and activity centres. Please call J. Roxburgh, principal: 968-2036 (school) or 759-4352 (home).</p> <p>WASAGA BEACH: Private, inter-denominational Christian school requires 1 full-time and 1 part-time teacher for fall of 1985. French would be an asset. Apply immediately to: Silvercrest Christian School, Zoo Park Rd., R.R.#2, Wasaga Beach, ON L0L 2P0, att: Miss Val Morrison, principal.</p>	<p>Harold Workman Real Estate Ltd. Clinton, Ont.</p> <p>Just listed: Egg and cash crop farm, 106 acres, 103 workable, Harriston loam; modern layer barn, automatic feeding and egg gathering; quota for 5,925 layers; good large brick home. Must be seen. Asking \$525,000. We have a good selection of dairy, hog and cash crop farms.</p> <p>Contact:</p> <p>Bill Steenstra (519) 482-3780</p> <p>Peter Damstra (519) 482-9849</p> <p>Thames Valley Realty Ltd. Box 1093 Woodstock, Ont.</p> <p>Chicken broilers: Located on Hwy. #56, South of Hamilton, 13,842 roaster (A) quota; 93 acres; very good home and barns; \$150,000.00 down; 11% on balance over 5 years. Contact Ches Counsell, Thames Valley Realty Ltd., Woodstock, Ont., (519) 537-3526, office (519) 423-6595, res. between 7 & 8 a.m.</p>
		<p>Teachers</p> <p>CLINTON: Clinton and District Christian School invites applications for a ½ time Kindergarten and ½ time Remedial position. This is a full-time position. Send application and resume to: R. Schuurman, principal, Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0 or phone (519) 482-7851.</p> <p>DUCAN, BC: Duncan Chr. School invites applications for a grade 1/2 or 4/5 teaching position for the 1985/86 school year. Send resume and letter of application to: Mr. W. vanDeventer, principal, DCS, P.O. Box 549, Duncan, BC V9L 3X9; tel: (604) 746-5341.</p> <p>PEMBROKE: Pembroke Chr. School invites applications to fill a position for teaching principal. Please forward letter of resume in application to Mr. H. Huyer, principal, Pembroke Chr. School, P.O. Box 563, Pembroke, ON K8A 6X7.</p> <p>KINGSTON: Kingston Christian School will have a definite opening for a full-time classroom teacher, combined grade 7 and 8. Ability to teach Math and Science is essential. Some experience in Physical Education would be helpful. Applications and resumes to be sent to Dr. A.J. Looy, principal, Kingston Christian School, 130 Wright Cresc., Kingston, ON K7L 4T9. Telephone: (613) 546-4872.</p> <p>SARNIA: Lambton Christian School, 205 Essex St., Sarnia, ON N7T 4S3 invites qualified teachers to apply for a position in Geography-Math. Please send letters of recommendation, credentials and references to: Mr. Wayne Dr. principal, (school), 519-337-22, (home) 542-7113.</p> <p>SMITHERS: Smithers Christian School is in need of an English and Science teacher for upper elementary for September, 1985. Please apply to Glen Ewald, Box 2117, Smithers, BC V0J 2N0; phone: (604) 847 9833</p>	<p>Real Estate</p> <p>ROES Thinking of buying or selling a home in the Kitchener-Waterloo area?</p> <p>For truly friendly and professional service call</p> <p>Art Rossel</p> <p>Office: 519-885-6190/Residential: 519-744-2715</p> <p>225 Weber St., N., Waterloo, Ontario N2J 3H5</p> <p><i>U kunt Hollands met mij praten!</i></p>	
			<p>Vacations</p> <p>Little Europe Resort Bracebridge, Muskoka</p> <p>Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid, (ideaal voor groepskampen). "Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughmet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport, Pim. 35 mijl van de Chr. Ref. Church in Orillia.</p> <p>* No pets please.</p> <p>R.S. BAKEMA</p> <p>Telephone: (705) 645-2738</p> <p>ALTON LODGES</p> <p>1 & 2 bedroom clean, house-keeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church.</p> <p>Telephone: 705-429-2420</p> <p>Address: 459 Mosley St.</p> <p>Wasaga Beach, ON</p> <p>Site 30, Box #8, R.R.#1 L0L 2P0</p> <p>LEN & RITA BETTE</p> <p>SANDY BAY COTTAGES Rice Lake</p> <p>Sandy Bay Cottages now has a one bedroom unit with available openings through the summer. Call now for your reservation and brochure.</p> <p>Sandy Bay Cottages R.R.#1 Hastings, ON K0L 1Y0 (705) 696-2951</p>	<p>CANADA TRUST REALTOR 104 Welland Ave., at Clark St. Catharines, ON L2R 2N3 contact</p> <p>CHRIS GALENKAMP when moving to the Hamilton/Niagara Falls area.</p> <p>office 688-1490</p> <p>home 937-0092</p>
	<p>Business</p> <p>Evangelistic materials in Arabic. Also, a handbook in English, The Bible & Islam (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8</p>			<p>Vacations</p> <p>CEDARHOLM COTTAGES Cottages on beautiful Kennebec Lake, 85 miles west of Ottawa. Sand beach, good fishing. Treed campsites.</p> <p>R.R.1</p> <p>Arden, ON K0H 1B0</p> <p>1-613-335-2058</p> <p>Lang's Resort and Campgrounds Rice Lake</p> <p>Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1985.</p> <p>Write or phone for brochure:</p> <p>Lang's Resort and Campgrounds, R.R.#3, Roseneath, ON K0K 2X0</p> <p>Phone: (416) 352-2308</p>
<p>Obituaries</p> <p>On the 20th of May (Victoria Day) our friend,</p> <p>BILL POT</p> <p>gained victory over disease, sin and death. We are saddened to lose him, a quiet, strong brother in faith. We share with him and his family the comfort of receiving the crown of glory, eternal life of fullness and perfect love. Some of Bill's last prize-winning wood sculptures speak to us through his beautiful crafting and sensitive subject choice of life renewed like an eagle's, of God's continuing care for all of us in our daily needs. His many friends and neighbours.</p> <p>On May 20, 1985, the Lord took unto Himself, our brother-in-law and uncle,</p> <p>WILLEM POT</p> <p>We pray for the Lord's nearness and strength to Tante Bag and the children.</p> <p>The van der Meulen, Meyers and Weeber families.</p> <p>Ps. 121:2,4 (ber.)</p>		<p>Wanted</p> <p>Mature, single, professional male seeks quiet, two bedroom apartment in Ottawa beginning late July. Must have access to bus routes. Please reply to Ralph H. Meyer, Box 1864, Hornell Heights, ON P0H 1P0 (705) 472-7132.</p>		
		<p>For Rent</p> <p>A bedroom upstairs apartment in Guelph for female student only. Available immediately. Please contact Andy Wyga, Speedvale, 60 W., Guelph, ON N1G 1J9; phone: (519) 823-5842 (call after 8 p.m.)</p> <p>Florida: 2 bdrm. apt. Indian Rocks Beach, (Gulf Mexico). Ideal family place; 1½ hours from Disney World. Available on weekly basis, US \$300 per week May-Nov. Call Toronto 226-1137</p>		
<p>Personals</p> <p>Sincere Chr. Ref. widow, living in Western Canada, in excellent health and financially secure; likes outdoors and travel but also a cozy home life; would like to correspond and meet with sincere gentleman, 59-65 years of age. Reply in Dutch or English to Box #4866, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p>	<p>Personals</p> <p>Single, lonely Christian gentleman 34 years of age wishes to meet a sincere Christian lady in South Western Ontario. Please reply to Box #4867, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p>		<p>Travel</p> <p>Menno TRAVEL SERVICE</p> <p>Lakeshore Square 311 Lakeshore Rd. St. Catharines, Ont.</p> <p>Phone: (416) 937-0550</p> <p>Toll free 1-800-977-1110</p> <p>Corporate & Group Representative 904-530-0000</p>	

Events

CALENDAR of events

- June 7-8** "The Creation as Cosmos," a two-day seminar featuring the Fellows of Calvin College's Center for Christian Scholarship at the I.C.S., 229 College St., Toronto, Ont. For info, phone (416) 979-2331.
- June 11** "Hollandse Dag" in Victoria in the First CRC, Victoria, BC.
- June 12** "Hollandse Dag" in Stouffville Park, at 10 a.m. Speaker: Rev. Harry VanderWindt. Take lunch along.
- June 22** 13th Annual Grunneger Picnic, at 10 a.m. at the Grand River Conservation Area, Rockwood, Ont.
- July 1-19** Summer Courses at Redeemer College, 467 Beach Blvd., Hamilton, Ont. Sponsored in cooperation with OACS and Calvin College. For info, phone (416) 549-8024.
- July 6-13** Summerfest at Calvin College, Grand Rapids, MI. A learning vacation for singles, couples, families, young and old. For info, contact the Alumni Office at Calvin College (616) 957-6000.
- July 15-19** All Ontario Cadet Camporee; Awenda Provincial Park near Midland, Ont. Registration forms are available from your local club's head counsellor. The fee for the week is \$60.00 per cadet or counsellor. The only restriction is that all attending must have earned their certified camping badge.
- July 14** Gerald Vandezande of Citizens for Public Justice will be interviewed by Doug Hall on "Weekend" on CHEX-TV, Channel 12, Peterborough, 11:30 a.m. in connection with his opposition to abortion-on-demand and his assessment of Ontario politics.
- July 20** "Hollandse Dag" in the Westmount CRC, Strathroy, Ont. Have your first coffee at 9:30 a.m. Speaker: The Rev. Jan Van Dyk from Barrie. An attractive program includes music, choirs and fun activities. Don't miss it!
- Aug. 4** Gerald Vandezande of CPJ will be interviewed by Doug Hall on "Weekend" on CHEX-TV, Channel 12, Peterborough, 11:30 a.m. in connection with his book *Christians in the Crisis — Toward Responsible Citizenship* and related socio-economic and political issues.
- Aug. 4-6** Neerlandia Historical Society invites all former residents to a community reunion, celebrating the book launch of "A Furrow Laid Bare," the Neerlandia history book; in Neerlandia, Alta. Reply by June 1 to Neerlandia Reunion Committee, Neerlandia, AB T0G 1R0.
- Aug. 5-24** Summer Session "Build Your Faith" at Ontario Theological Seminary, 25 Ballyconnor Crt., Willowdale, Ont. Sponsored with IVCF. For info, phone (416) 226-6380.
- Aug. 10-20** Third Annual Mexico Summer Training Session Tour Group. Tour leader: Dr. Dick L. Van Halsema, RBC President. For info, contact Reformed Bible College, Grand Rapids, MI (phone 616-458-0404, Ext. 13).
- Sept. 7** 28th annual Ontario Chr. Ref. Church School convention at 1st CRC, Guelph; 9 a.m. registration. Mainspeaker: Dr. Henry Wildeboer. Afternoon workshops. Reg. deadline Aug. 2. For info call Wendy Pauw at (519) 836-5049.
- Sept. 17-24** Red Mesa Tour '85. Tenth annual bus tour to Navajo and Zuni Christians. For info, contact the Burlington CRC Home Missions office at (416) 637-3434.
- Oct. 12-14** 25th Anniversary of Athens Chr. School; contact Mr. Henry Smid at Box 365, Athens, ON K0E 1B0. More details to follow.
- Oct. 14-20** Christian Heritage Tour (Lancaster, PA and Washington, DC). Tour originates from Toronto and Hamilton, Ont. For info, contact (416) 529-7163.
- Nov. 22 & 23** Conference '85, Convention of Calvinette and Cadet Counsellors. Theme: Enthusiasm: Faith in Action. Keynote speaker: Rev. J. VanTil. Contact your head counsellor for more information.

Next Issue

Dated	Mailed	Classified Deadline	Display Advertising Deadline
Fri. June 14	Tues. June 11	Thurs. June 6: 8:30 a.m.	Wed. June 5: 8:30 a.m.
Fri. June 21	Tues. June 18	Thurs. June 13: 8:30 a.m.	Wed. June 12: 8:30 a.m.
Fri. June 28	Tues. June 25	Thurs. June 20: 8:30 a.m.	Wed. June 19: 8:30 a.m.

13th Annual Grunneger Picnic
Grandriver Conservation Area, Rockwood, Ont.
Saturday, June 22, 1985 from 10 a.m.
Rockwood is on Hwy. 7, between Guelph and Acton. Pavilion is rented in case of rain.

Dutch Church to have ties with black South African churches

ENSCHDEDE, Neth. (RES) — The Netherlands Reformed Churches (NGK) have decided to enter into a "correspondence" relationship with the black daughter churches of the Reformed Churches in South

Africa (GSKA, Doppekerk). One of the benefits of this relationship will be that the congregations that are established by missionaries from the NGK in The Netherlands can now become part of the black Doppekerk.

In January of this year the NGK extended to the white GSKA the offer of a "correspondence" relationship between the two denominations. To prevent the black churches from feeling slighted, the national gathering of the NGK was eager to offer a "correspondence" relationship also to the black churches without delay.

**Did you know
you can place a
free, brief
announcement in our
Calendar of Events?
Check the Calendar
for deadlines.**

Let's Play Chess by Pete Layer

BY CORRESPONDENCE
Results: 1983 Finals
P.W. Lamain 1 W.R. Boer 0
With this win, Mr. Lamain wins the 1983 Calvinist Contact Correspondence Chess Title. Congratulations for your excellent play throughout the 1983 Tournament. Games played over the board are sometimes won and lost because of the "touch and play" rule. In correspondence chess, faulty notation are sometimes the cause, as in this game. It was wise for the players to call a halt — we would not like to have as many games to decide this championship as the World Championship seems to need. (72 at last count)
Game: PAWN STRUCTURE
White: P. Lamain Black: W. Boer
Of particular interest is the way Black maintains good pawn structure (pawns connected) throughout. This solid technique helps him in gaining a pawn on Move #32.
White 1. P-K4, 2. N-KB3, 3. P-Q4, 4. NxP, 5. N-QB3, 6. B-K2, 7. O-O, 8. B-K3, 9. P-KR3, 10. P-OR3, 11. P-KB3, 12. Q-B1
Black 1. P-QB4, 2. P-Q3, 3. PxP, 4. N-KB3, 5. P-QR3, 6. P-KN3, 7. B-KN2, 8. O-O, 9. P-QN4, 10. B-QN2, 11. N-QN1, 12. P-K4
White 13. N-N3, R(QR1)-QB1, 14. B-N5, 15. B-Q3, 16. N-R5, 17. N-QN3, 18. N-Q2, 19. NxN, 20. B-K2, 21. K-R2, 22. P-KN3, 23. Q-K3, 24. B-K6
Black 13. N-N3, R(QR1)-QB1, 14. B-N5, 15. B-Q3, 16. N-R5, 17. N-QN3, 18. N-Q2, 19. NxN, 20. B-K2, 21. K-R2, 22. P-KN3, 23. Q-K3, 24. B-K6
With only Rooks and Queens left, a win for Black is not certain. There will be many chances for surprise checks and checkmates throughout the ending for both sides. However, Black made an unfortunate mistake in the notation a few moves later and the win for White was declared.

Letters to the Author:

"... I congratulate you on a superb job ... and thank you again for writing this wonderful book."

**Robert W. Bode,
Rensselaer, N.Y.**

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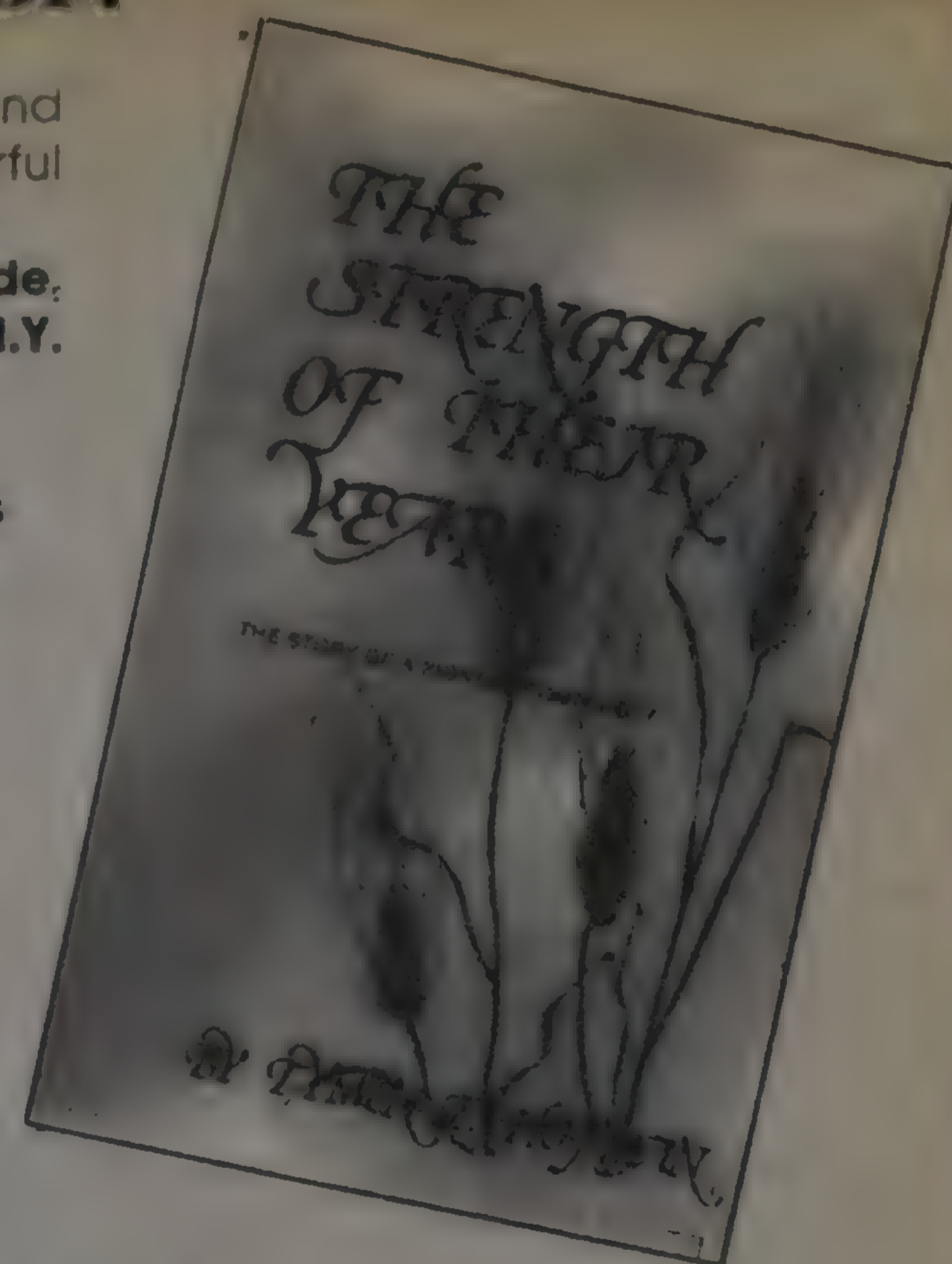
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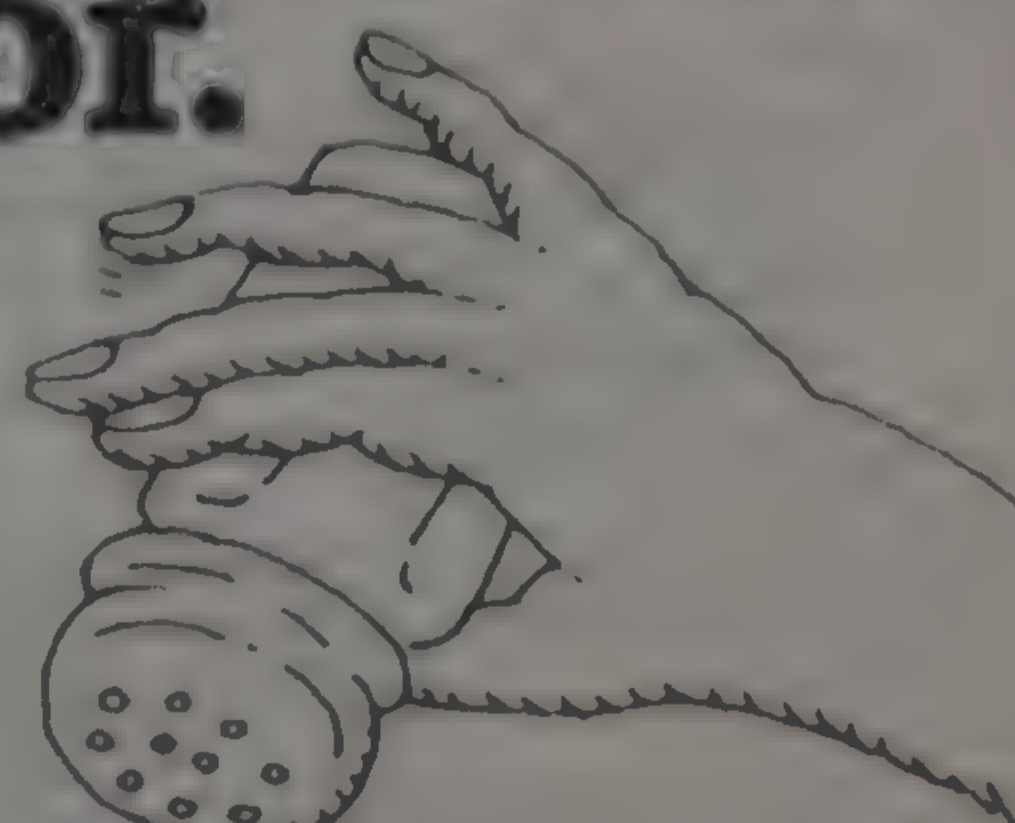
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"Good for you God!"

Thomas W. Klewin

Recently as I waited impatiently at the airport, victim of a missed connection, I was pacing up and down the many corridors of the terminal, stopping to browse at the magazine shop, having a cup of coffee, doing anything to pass the time and control my frustration at airlines that couldn't fly on schedule. Then I saw a woman in a wheelchair staring intently through the large window, gazing at what I supposed to be the runway area.

Trapped by my curiosity at her obvious delight and excitement, written on her face and by the way she leaned forward in her wheelchair, I walked up behind her and stood there quietly, not wishing to disturb her. There were no jets landing or taking off, the runways were quiet. The only thing she could be observing was the sun sinking into the horizon, leaving behind a vast array of magnificent colours.

So I stood there behind her to share with her the sunset. As the sun finally dropped beneath the horizon, leaving behind one final glorious burst of colour, the woman half whispered in awed delight, "GOOD FOR YOU, GOD!"

What a reminder! I had become so preoccupied with lost minutes and hours, absorbed in my own frustrations that I would have lost that sunset except for that woman in the wheelchair. It reminded me I could become so involved in things that I believed had to be done, I could very easily miss the important things in life, recognizing the created miracles of God and enjoying them, including the people who lived with and around me. I had become wrapped up in meeting schedules, establishing goals and tasks to be done, meetings and organizations to attend, necessary chores to be accomplished around the house, that I was losing the joy of spontaneous, uncommitted moments when I could revel in the joy of admiring and wondering at God's creative genius and what that meant for me in my own life.

After the sun sank from sight, I asked myself when I'd last taken the time just to watch children at play, marveling at their energy, joy, originality, and enthusiasm. When was the last time I had found in their activities a sign of God's creative imagination in how He had created those fashioned in

His own image. And I told myself, "Perhaps it's time you stopped and concentrated on the joy of being alive, of finding new delight in what God has done for you by giving you a family and saying, "Good for you, God!"

That woman at the airport had found solitude, peace, and serenity, if you want to call it that, in the midst of a busy airport, with thousands of people milling around and past her, and a constant stream of sounds bombarding everyone there. Yet she was alone in her preoccupation with one of God's great creative acts — the sun. And I asked myself, "Why can't you find that kind of serenity and solitude at home in spite of the T.V. and stereo, and the sounds of a busy household? Or at work where a moment of quiet could bring you in touch with Christ as a source of inner strength for the

remainder of the day? And the answer I had to give myself was: "You can if you approach life as that woman in the wheelchair did — believing everything in life is a gift from a loving, caring God who has given you eyes to see, a nose to smell, and the ability to touch others with love."

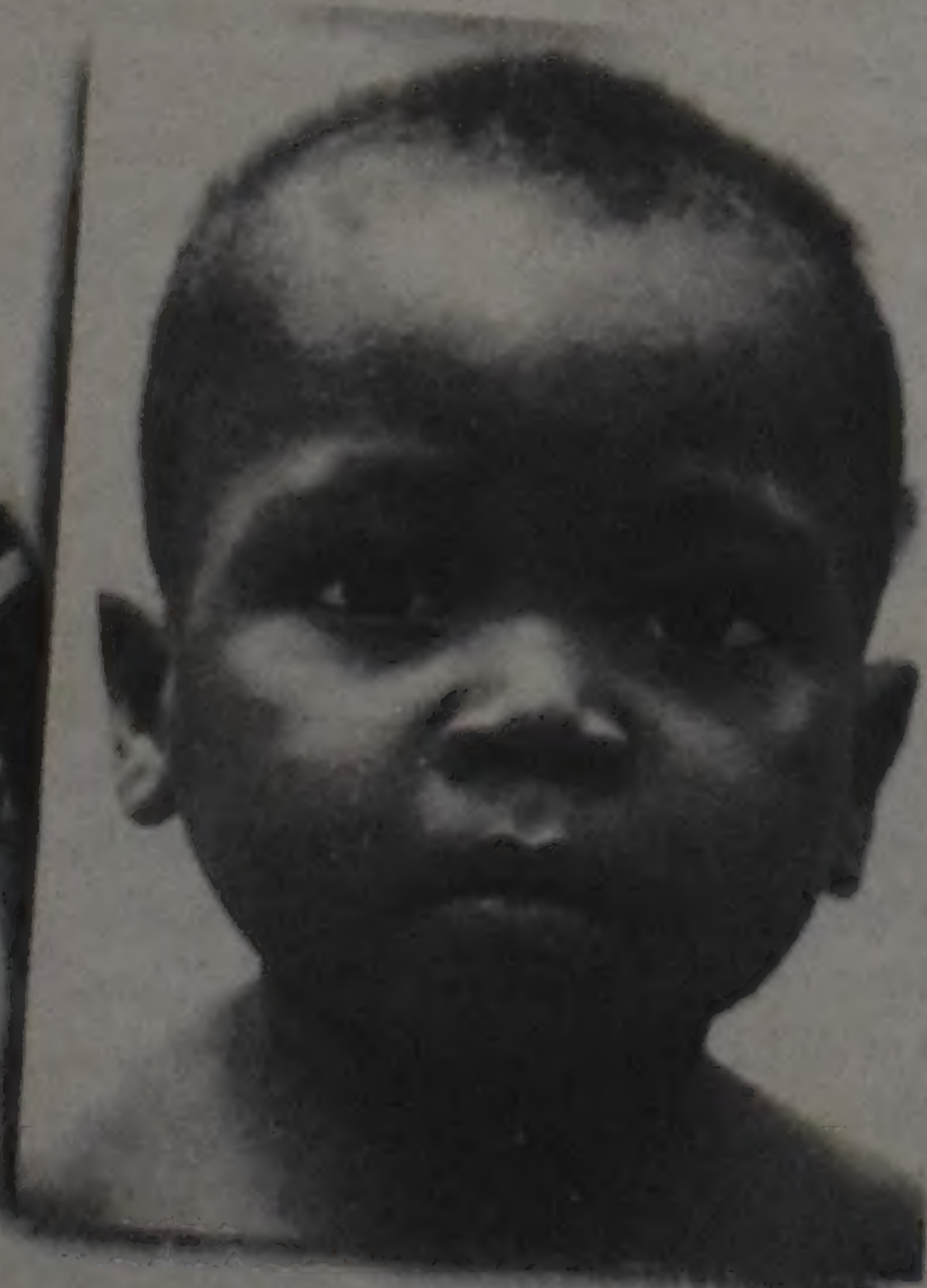
It's a good thing, as I've since rediscovered, to occasionally stop and "smell the roses," to reach out and touch people around us. I've relearned that it's good to celebrate life and the creative aspects of God's world and to recognize that a loving God put them there for us to enjoy — a rose, a sunset, a chipmunk scurrying with filled cheeks and providing a sense of the comic in nature, the smell of green grass after a rain, the fragile beauty of a butterfly, the song of a bird, the touch of a child's hand conveying love, trust, acceptance and care.

As a child of God because of what Christ has done for me, I could find a loving God in whatever went on around me in the world. And as I finally boarded the plane that would take me to my destination, I took one last look at the window where the woman in the wheelchair had been sitting, absorbed in a relationship with her God. It reflected nothing now but the darkness of night. Yet for me it reflected far more, a lesson I would never forget. And I half-whispered to myself, "Good for you God" for teaching me a lesson in how to live with a little serenity and joy by recognizing your presence in the world and in my life."

Thomas Klewin is a pastor and free-lance writer living in Crapaud, PEI.

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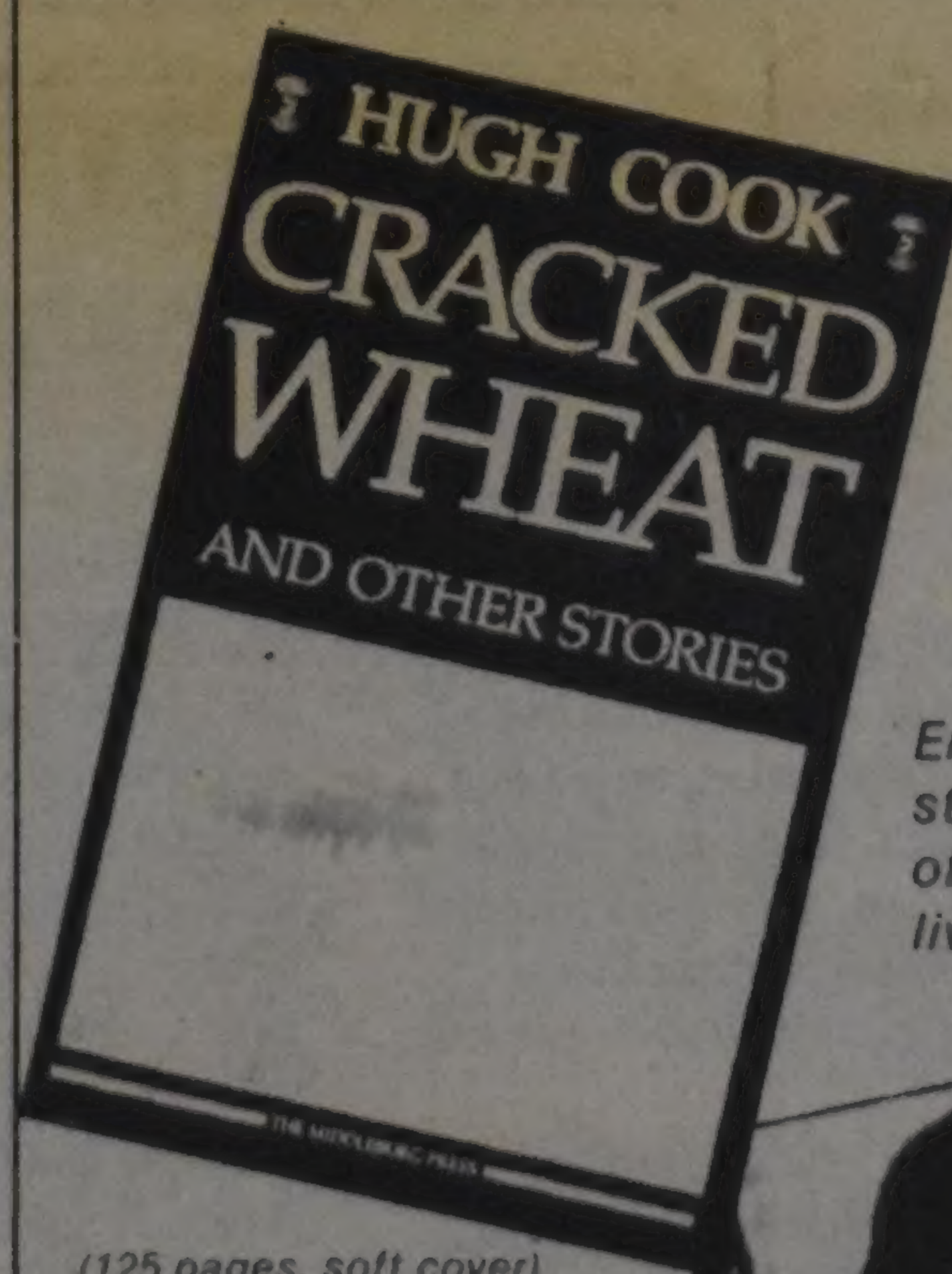
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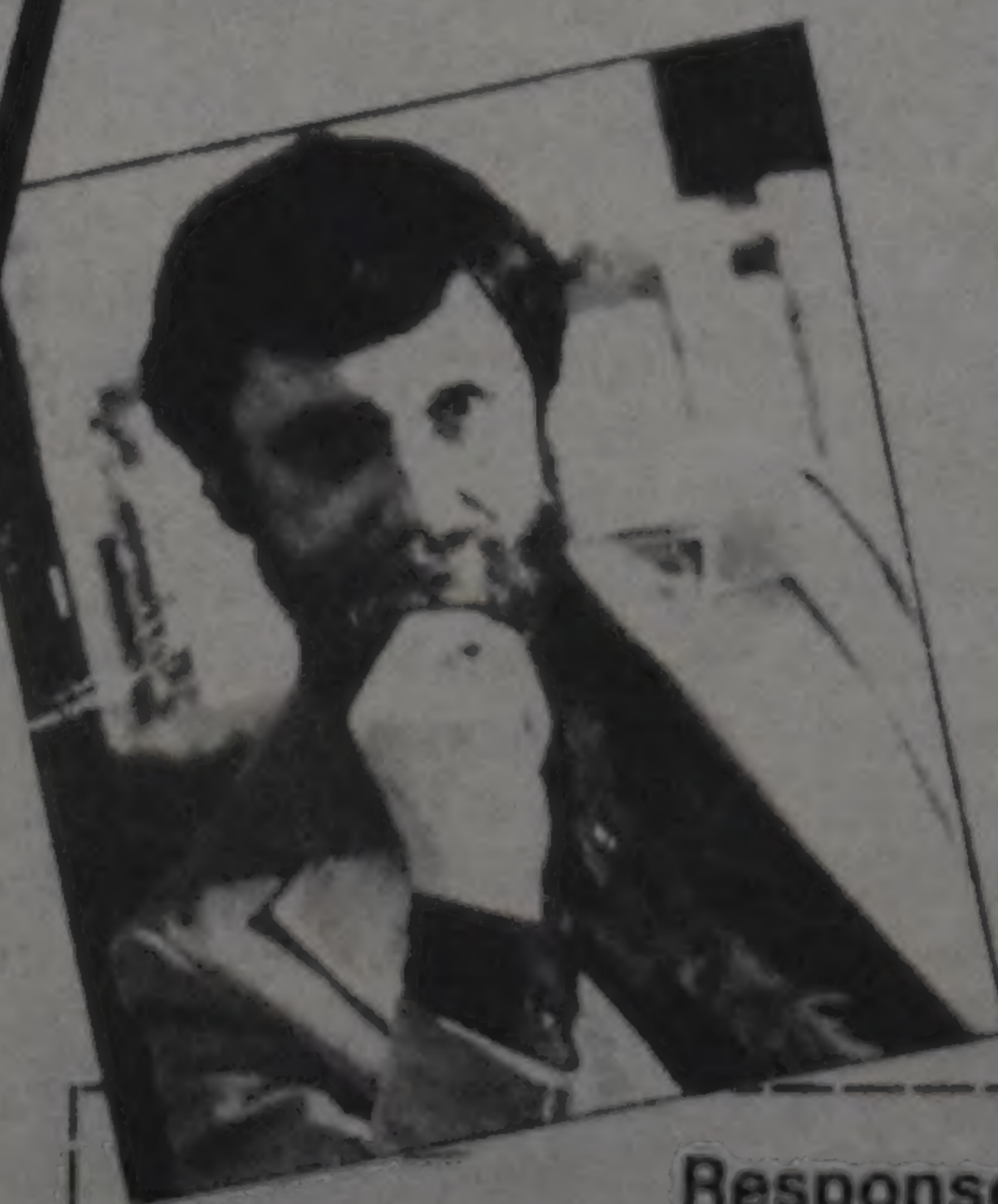


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Dutch

Nota bene:

Het had Hollands moeten zijn deze week, maar ja... We hebben er geen verklaring voor. Ds. Tuyl weet misschien de reden. Misschien weet z'n

kapper het ook, maar daar blijft het dan ook wel bij. We moeten ons maar aanpassen, mensen. Drink maar een kopje troost. Misschien maakt dat het wat makkelijker. Voor straf zullen we Ds.

Tuyl vragen de volgende twee keer Hollands te schrijven. Dat gezanik!
Redakteur

Pressreview



We all have been O.D.-ed with news and comments about the budget, and I am a little reluctant to add to the flood of observations. I have, however, always wanted to simplify the news somewhat, and I also want to do that with respect to the budget. What the government wants you to do is cash in your Canada Savings Bonds, and invest the money. That way, so the thinking goes, jobs will be created, and prosperity will descend on this country like police on an automobile without lights at night.

Will it work? It could work. The billions stored up in that pot would be quite a shot in the arm of the economy. Having said that, I must also confess that I am not going to cash in whatever Canada Savings Bonds are in my safety deposit-box. And if more of you are like-minded the whole scheme will come to naught. With this budget the government put all its eggs in the investor's basket, and whether that is the right strategy; only time will tell. One particularly mean aspect, in my opinion, was to hit the pensioners with what in fact is a decrease in income. Nasty, nasty!

Enough about that. What you did not know is that a lot of ministers had to be strongly urged to be in the

House when the budget was tabled. Many of them simply did not show up, and the Prime Minister used some strong language to get them into their seats.

Here is an offer that I am sure you cannot refuse: just for the asking the government will send you 18 photos of Canada's current Prime Minister Mr. Mulroney. If you're not satisfied with the product you simply do not admire the man sufficiently, and you're probably an unconverted Liberal.

With all this budget business there was little else going on in Ottawa. The Solicitor-General, Elmer MacKay, got wrapped over the knuckles by his boss for criticizing the Canadian Human Rights Commission. The commission, in the opinion of MacKay, (and many other people I might add) operates with too few safeguards in accepting complaints.

Citizens of Ontario, as a result of a recent election, are in a political "Mexican" stand-off. Although they behaved like true WASPs for 42 years, giving the three piece-suited Tories a comfortable majority, they have now moved a non-confidence motion of their own, and have withheld a clear majority from all three parties. The result of this is that the N.D.P. is

currently suffering from delusions of grandeur. By aligning with either of the two other parties, it can make government possible.

It looks as if we will have a Liberal-N.D.P. hybrid. The present N.D.P. is so far removed from socialist principles that indeed it can commit such treason of the proletarian class. Politics still makes strange bedfellows. It must be a sad spectacle to true socialists, who used to recruit their leaders from the rank of labourers. They now pay the price for relinquishing the leadership to Harvard type economists.

Quebec and Newfoundland are involved in an ongoing squabble about energy prices. Quebec imports energy from Newfoundland at ridiculously low prices agreed upon in 1969. Newfoundland receives 1.6 million dollars every day of the year from Ottawa in the form of equalization payments. What it all really amounts to is that Ottawa indirectly subsidizes Quebec's energy prices. Another strange phenomenon of Canadian federalism.

Reports of the catastrophe in Bangladesh are mind boggling. Numbers like 40,000 dead or missing are mentioned. Beirut remains another

place of continuous disaster. It seems that every boy out of diapers carries an automatic weapon around and considers it his highest calling to kill some people of another religious or political persuasion. According to reports Shiite gunmen are now killing the Al-Fatah pro Arafat Palestinians.

NATO defence ministers reached quick agreement to build up non-nuclear forces. That move is seen as a measure to prevent early use of nuclear weapons in case of armed conflict.

Finally, let us co-operate with Mr. Mellowrooney and invest our money. Until you make over \$500,000 profit, you do not have to worry about a capital gains tax. That's why I will not invest in my cousin's invention. He has put together a machine that will make bubblegum out of old paper. Profits may exceed half a million dollars within a year, which means I will have to look for another tax shelter. I think I'll leave my savings just where they are. Where else than with the Christian Reformed Extension Fund. You don't want to tell me that yours are somewhere else now do you?

P.S. For the initiated: J.V. op B.B. was a typo; every J.V. as we all know was op G.G.



Onder de streep

John Van Harmelen

Dacht u soms dat mijn moeder volmaakt was?

Dominee, als u eens wist wat een lieve jongen Willem altijd voor me was. Hij stond altijd voor me klaar. Ik had maar te kijken en hij vloog voor me. Nooit heb ik last met hem gehad, maar tegenwoordig... er is geen huis met hem te houden. Hij is nukkig, ongezegelijk, plaagt me, ik ben soms ten einde raad.

U kunt begrijpen, dat ik na deze moederlijke ontboezeming Willem met belangstelling heb gadegeslagen.

Willem was één van mijn catechisanten van de gezellige jongensploeg van maandagavond zeven uur. Jongens van vijftien jaar en wat ouder. Zo'n vijf en twintig. Er zaten er een paar onder, die je als dominee een beetje in de gaten moest houden. Ik zette ze af en toe eens in het zonnetje en liet ze merken dat de rest van de jongens toch van hun flauwiteiten niet gediend waren. Dus: een gezellige ploeg, niet brutaal, niet al te rumoerig. En daar was Willem vast niet de minste van. Nu ja, hij zat weleens wat onverschillig in de bank, en hij deed wel eens alsof hij niet luisterde, maar dat heb je wel meer op die leeftijd. Als ik hem er in wou laten lopen door plotseling te vragen: Willem, waar heb ik het over, dan kreeg ik een triomphantelijk antwoord, waarin doorschemerde: dat had u niet gedacht hè?

Ik keek er Willem eens extra op aan, maar ik zag niets bijzonders aan hem. Hij kende zijn les goed. Hij had zijn best gedaan. En ik dacht wat is dat toch een raadselachtige leeftijd, zo om en bij de vijftien jaar.

Ja, ik bedoel die leeftijd waarop jongens en meisjes, wat men dan noemt, te groot zijn voor een servet, en te klein voor een tafellaken. Dan passen ze niet meer bij de kinderen, die we in Friesland 'lytse pieken' noemden, maar bij de volwassenen voelen ze zich toch ook nog niet thuis.

In die leeftijd zat Willem, vijftien jaar oud. In eigen oog al een hele kerel. De lange broek aan; tabak op zak, Pax natuurlijk, met de onmisbare vloeitjes. Als hij kans zag draaide hij 's zondags in de kerk onder het laatste zingen zijn sigaretje al, want hij wilde, net als de mannen, dampend de kerk verlaten.

Kunt u dat nu begrijpen, dat die jongen die zo rustig op de catechisatie zat, die zijn vragen en antwoorden altijd kende, die altijd wel wat wist te zeggen als je hem wat vroeg, dat die Willem z'n moeder zo geniepig treiteren kan?

'k Heb eens een poosje met Willem gepraat. Over het werk op de fabriek, dat nog nieuw voor hem was en toen ook over thuis. Ik gaf nogal hoogop van zijn moeder. En toen zei hij ineens: "Dacht u soms dat mijn moeder volmaakt was?"

Dat is het waar de jongens en meisjes in deze vreemde servet-tafellaken-leeftijd achter komen. Dat vader en moeder niet volmaakt zijn. Ze gaan merken dat wij zondige mensen zijn. Ze maken kennis met de eigenaardige karaktergebreken van vader en moeder. Ze zijn in die leeftijd erg kritisch ingesteld en ergeren zich gauw blauw. Ze zijn ook achterdochtig en hebben een

overmatig rechtsgevoel. Ze denken op die leeftijd gauw dat een broer of zuster wordt voorgetrokken. En als vader en moeder niet helemaal beantwoorden aan het ideaal dat ze van 'ouders' hebben gevormd dan hebben ze soms geen goed woord voor hen over. Ze vallen hen tegen. Dat is te begrijpen. Maar nu gaan de jongelui uit reactie vreemd tegen hen doen. Soms zijn ze brutaal. Misschien zeggen ze wel eens, als vader of moeder iets van hen vragen dat moeilijk te volbrengen is: "Doe het zelf," waarop dan een fikse draai om de oren een einde maakt aan de discussie.

Nu denk ik helemaal niet dat vader en moeder volmaakte mensen zijn, maar onze kinderen moeten voorzichtig zijn. Ze moeten oppassen dat ze hun ouders niet zo behandelen dat ze er zich later voor moeten schamen. Want als ze eerlijk zijn, zullen ze moeten toegeven dat hun kritiek wat eenzijdig is.

Goed, moeder is wat mopperig uitgevallen, maar het valt ook niet mee om een goed humeur te bewaren als je een stel kinderen van verschillend karakter moet opvoeden. Wat weten de kinderen van haar stille strijd, om toch van God kracht te ontvangen om al die huishoudelijke plichten te kunnen vervullen?

Goed, vader is wat driftig, en heeft daardoor zijn kinderen wel eens onbillijk behandeld. Maar wat weten de kinderen van zijn strijd tegen die drift, van zijn gebeden tot God om zijn zonden te overwinnen?

We mogen natuurlijk de ouders niet

vrijpleiten van hun zonden en gebreken. We mogen echter van de opgroeiende kinderen wel verwachten, dat ze wat meer begrip gaan tonen voor hun moeilijkheden en zich eens wat meer verdiepen in hun zorgen dan dat ze alles laten draaien om zijne majesteit: de jonge mens!

Willem moest leren anders in het leven te staan, een betere kijk te hebben op zijn ouders, want die moeder van Willem is een beste vrouw. Zo ziet haar man haar, en Willem's grootouders, en de dominee, en de ouderlingen die er op huisbezoek gaan. Dat is het oordeel van de winkelier, die nooit op zijn geld hoeft te wachten. Dat is het oordeel van de meester, die vindt dat de kinderen altijd keurig verzorgd naar school komen.

En als Willem groter geworden is, nog groter dan hij nu al is in eigen ogen, dan zal hij zeggen: wat was mijn moeder een beste vrouw! wat was zij gelovig, en wat stelde zij haar vertrouwen altijd op de Here Jezus.

Willem's moeder was geen volmaakte vrouw, maar wel zo goed, zo vroom, zo bezorgd ook over haar kinderen, dat ze met de dominee wilde praten over haar jongen, die ze zo slecht begreep toen hij vijftien jaar werd!

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida. In z'n artikelen schrijft hij over z'n jaren als dominee in Nederland en in Canada.

Duivelsding in de pastorie

A.J. Klei

Uit Urk is me een boekje toegestuurd dat 't Christelijke karkien' heet en dat de historie behelst van de negentigjarige christelijk gereformeerde kerk 'Eben Haëzer' aldaar.

Die naam moet er wel bij, bepeins ik, het titelblad bekijkend. Je hebt op Urk namelijk nog een christelijk gereformeerde kerk en die heet 'Maranatha.' *Beide gemeenten staan, hoewel ze tot één kerkverband behoren, los van elkaar.* Ze zijn ook ongelijk van aard. 'Eben Haezer' is 'zwaarder' dan de nog geen tien jaar oude 'Maranatha,' al zijn het daar ook bepaald geen lichtmissen, want...



Stoere Calvinistische typen

Ho, dit wordt te ingewikkeld. Laat ik eerst nagaan hoeveel soorten gereformeerden er op Urk zijn, dan komen we vanzelf die twee christelijk gereformeerde kerken weer tegen.

Ik kom tot dertien, maar dan tel ik de hervormden mee, die

op Urk gereformeerd gekleurd zijn. De 'gewone' hervormde gemeente (1) leunt tegen de gereformeerde bond aan. Daarnaast is er een evangelisatie (2) als onderdak voor zeer 'zware' hervormden. En dan hebben we nog een buitengewone wijkgemeente (3) die een goeie gereformeerde bonder als herder heeft.

Deze laatste groep hervormden is van huis uit 'gewoon' gereformeerd. Ze waren verontrust en verlieten onder aanvoering van ds. J.B. van Mechelen hun kerk. Deze predikant zelf is echter vrijgemaakt gereformeerd geworden.

De gereformeerden kun je,

en de vereniging met de volgelingen van Abraham Kuyper afwees.

In 1960 ontstond in deze kerk een scheuring, een aanzienlijk deel van de leden ging een zelfstandige christelijk gereformeerde gemeente (8) vormen. Deze ging later oud-gereformeerd heten, toen men ds. E. du Marchie van Voorthuysen, die vroeger de Urker christelijk gereformeerden had gediend, beriep: deze was inmiddels oud-gereformeerd geworden. Dit mishaaide een deel van de al bestaande oud-gereformeerde gemeente en dit deel leeft voort als vrije oud-gereformeerde gemeente (9).

Een scheuring in de andere oud-gereformeerde gemeente (nummer 8 dus) leidde tot de vorming van een gereformeerde gemeente (groep dr. Steenblok) (10) en een splitsing daarin leverde een kleine gereformeerde gemeente (synodaal) (11) op.

Je kunt van de 'gewone' gereformeerde kerk op Urk waarlijk niet zeggen dat zij overgeleverd is aan linkse rakkers. Toch bleef er, na de uittreding van ds. Van Mechelen en de zijnen, verontrusting en halverwege de jaren 70 maakte zich een grote groep los met als voorman de oudhoofdlegerpredikant B.A. Bos, die er hulpprediker was. Welnu, deze groep werd de christelijk gereformeerde kerk 'Maranatha' (12).

Tenslotte is er nog een groep die zich *schaart rondom de heer J. de Wit* (13) van uitgeverij De Vuurtoren en oud-gereformeerd van snit is.

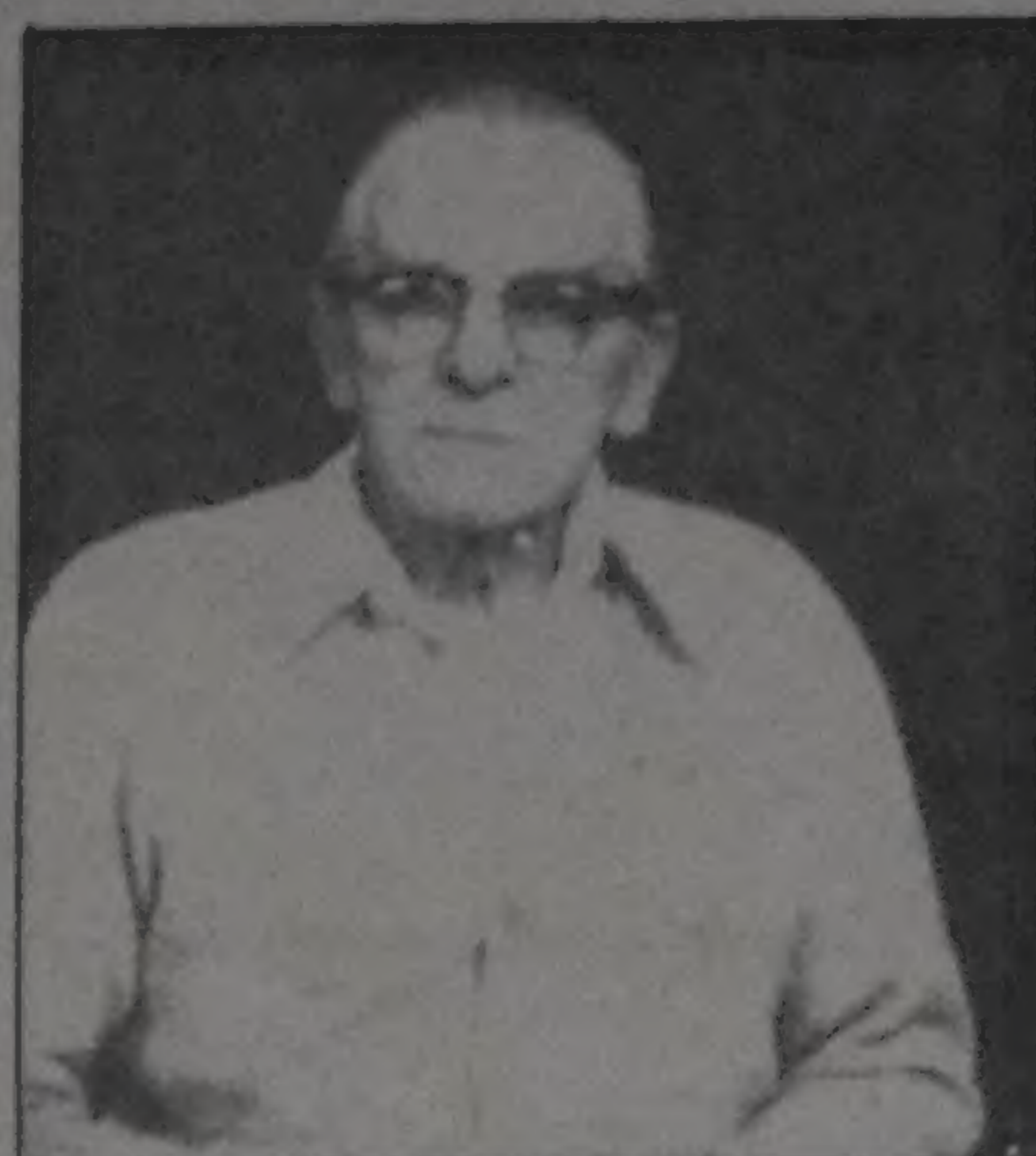
Dit alles staat *niet* in het 113 pagina's dikke en van heel wat foto's voorziene gedenkboekje van 'Eben Haëzer'. Dat hoeft ook niet en het valt zelfs te prijzen wanneer men terughoudend is over scheuringen in eigen gelederen. Toch is spijtig dat hierdoor bepaalde achtergronden in de mist gebleven zijn.

De samenstellers van 't Christelijk karkien,' onder wie ds. A. v. d. Weerd, hebben er een levendig geheel van gemaakt door vraaggesprekken met oud-predikanten of hun weduwen in te lassen. De weduwe van ds. J. van Doorn vertelt dat zij eens een gemeentelid over de vloer had die, toen hij in een zijvertrek van de pastorie een harmonium ontwaarde, uitriep: 'Oh, hebben jullie ook al zo'n duivelsding...!'

Het taalgebruik is, wat je noemt, erg dierbaar, vooral wanneer het beroepingswerk ter sprake komt. Dit verleent het boekje wel een authentieke geur, maar er waren momenten dat het mij te machtig werd.

Overgenomen uit Trouw, 26 maart, 1985.

Wij leven mee



Het volgende gedicht werd door de heer E. Bokma, resident van Shalom Manor, voor-gelezen in the Wellandport Christian School ter gelegenheid van "Grandparent's Day."

Waar bleven toch de jaren, waar bleef de tijd
Toen wij naar school toe gingen en leerden met vaak gedwongen vlijt?

De tijd gaat snel, ge ziet het hier:

geslachten één, twee, drie en vier!

Elke Maandag morgen deed Moeder 't schoolgeld
drie stuivers in mijn zakdoekknoop.

Ja, ja, het leven was goedkoop!

Ik zat naast Koos, die was zo leep,

En rook zo sterk naar Sunlightzeep.

Zo groeiden wij dan op en leefden mee

Met het leven's A.B.C.

Met meisjes waar w'als jongens nooit mee speelden (stel je voor!)
gingen wij nu zingen, in 't Gemengde Koor.

Wij zagen ze met and're ogen, of door een mooi gekleurde bril:

Teunis keek naar Kaatje Willems, Piet zag naar blonde Wil.

En het kijken werd verkeren.

Zo gingen wij het vrijen leren.

Zij liepen kilometers rond

totdat het paar een bankje vond.

Op een Zondagavond bracht het wicht

haar vrijer mee, zo gezegd "op zicht."

En Teun en Piet hebben meer gezweet

dan ooit iemand weet.

Waren pa en moe over jongeling's lijf en leden

tevreden

dan werd zijn 'ligging' vaak getest.

('t Was gereformeerdheid op zijn best!)

Was het examen goed geslaagd,

kreeg hij de hand van zijne maagd.

Dan gingen ze vol goede moed

een blijde toekomst tegemoet.

Dan dachten zij aan trouwen

en gingen nestjes bouwen.

Eerst was 't een paar en drie was een gezin,

was dat even fijn!

't Was louter Rozegeur en Maneschijn!

De kind'ren groeiden op, en dan naar school.

De Christelijke School, 't zij hier vermeld,

Ook al kostte het veel geld.

Zo startten ze met A van 's levens A.B.C.,

dragen daarvan de vruchten hun hele leven mee.

De Bijbelles van ons en onze kind'ren (ja nu al onze

kindskinderen)

kunnen nooit in waarde ook maar iets vermind'ren.

De Christelijke School bestaat tot aan des wereld's end

zolang de Bijbel is en blijft haar enig fundament.

Al zijn wij dan ook oude mensen, wij leven mee

en daarom noemen wij onszelf

de Youth of Yesterday.

E. Bokma

Afwasmachine

*Adieu messen en vorken, ik was jullie nooit meer af.
Het is uit tussen ons. Geen toegewijd leuteren meer
tussen zachte doeken, ik stop jullie als lastige kindertjes
in een crèche, ik ben blij dat ik jullie heb,
o, ik zou jullie niet willen missen! maar nooit
meer zullen jullie als bekenden door mijn handen gaan.
Handenbindertjes! voortaan zijn jullie vaat.
Hoor eens, we moeten redelijk zijn, het gaat niet aan
die conversaties na het ontbijt, hoe was de pap,
maakte het ei erg lekkerig, is er niet al te hard
op je gebeten en was de rabarber verfrissend?*

*En het douwderideine lepeltje mijn deukje mijn
klein fijn mongooltje, moet jij ook door de molen?*

*O grote opscheplepel worden je kinderen nu voortaan
zonder aanzien des persoons door het water geslagen?*

*Wij moeten niet kinderachtig zijn. Warme sopjes
hebben hun tijd gehad. De wereld eist ons op
voor gewichtiger zaken. Mijn persoonlijkheid
bijvoorbeeld, moet nog ontplooid. Dat
kan natuurlijk niet met jullie, of met de kopjes.*

Judith Herzberg,

Overgenomen uit: Evangelish Commentaar, 19 April.

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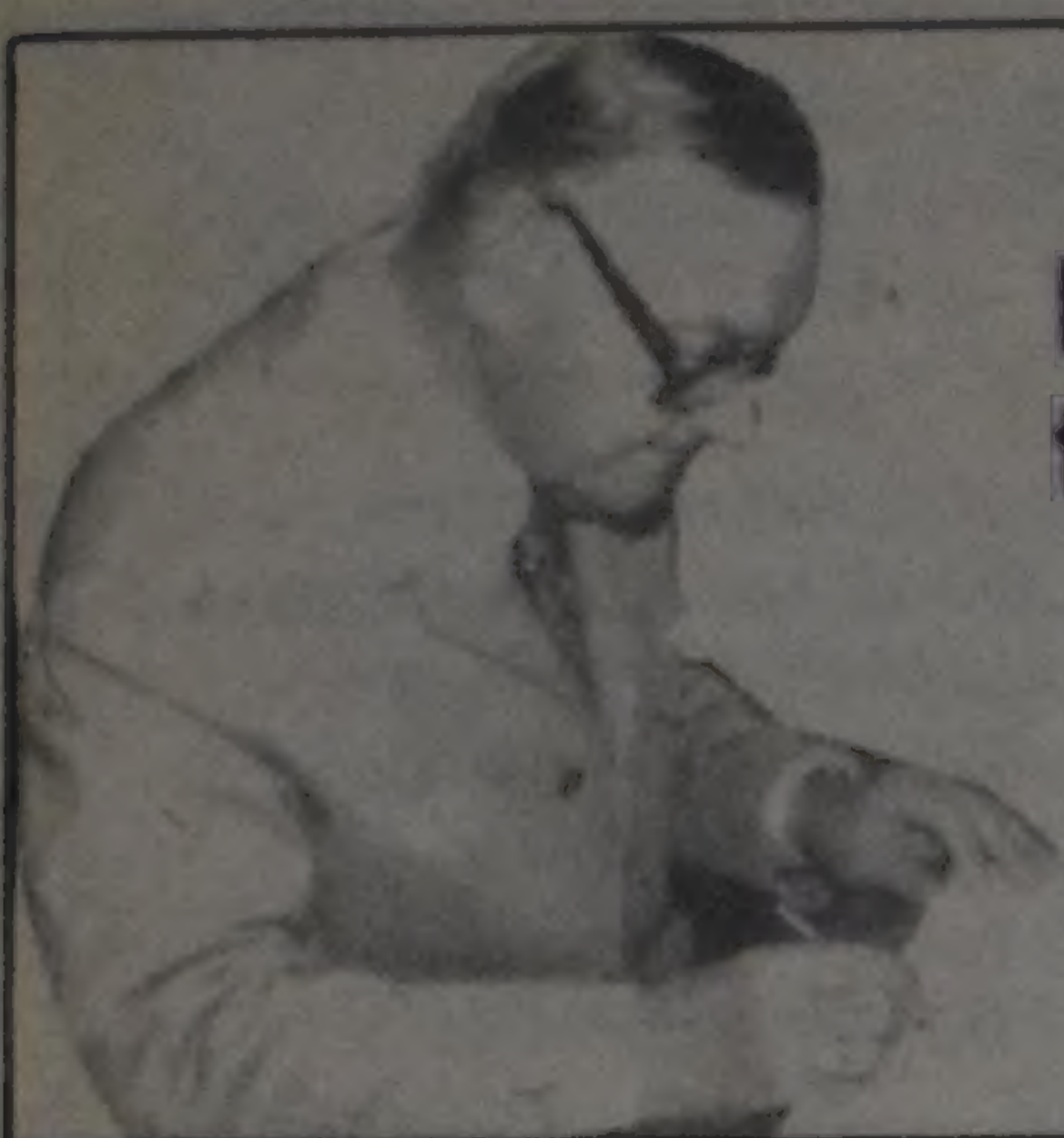
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Books



Building on the Rock

Rev. Henry Van Andel.

There are limits

Do not give dogs what is holy; and do not throw your pearls before swine, lest they trample them underfoot and turn to attack you.

Matthew 7:6.

In the Oriental world dogs were not domestic pets as we have them, but dirty, straying, street animals, abject creatures who lived off kitchen refuse and heaps of garbage. Swine were also unclean according to God's law for Israel. In our text both are pictures of people who reject and despise the gospel of grace.

In the previous verses Jesus warned His disciples not to judge easily. However there are limits. There are situations in which we must not spill the gospel for the benefit of those who ignore it and scoff at it with a hardened heart. This is like throwing pearls before swine who will trample them down in the mud.

Jesus underscored this also in other parts of His preaching. When He sent out His disciples with the message of the Kingdom of God, He said to them: "If any one will not receive you or listen to your words, shake off the dust from your feet as you leave that house or town."

He confronted the Pharisees in a totally different way than He approached publicans and sinners. He made a good confession in His testimony to Pontius Pilate, but He kept silent when He stood before the mocking king Herod.

Paul, who was the greatest missionary among the apostles, acted in the same way. In Antioch and also in Corinth he turned his back to the opposing and blaspheming Jews and went to the Gentiles.

There are limits when we preach the gospel or warn covenant children who go astray. When there is a permanently hostile reaction to the gospel, then the time may come that we have to keep silent. In some cases this may be very difficult and cause a lot of inner struggle. Yet we must do this not only because wisdom demands it, but also because we must have reverence for what is holy.

Of course, in such cases we continue to pray.

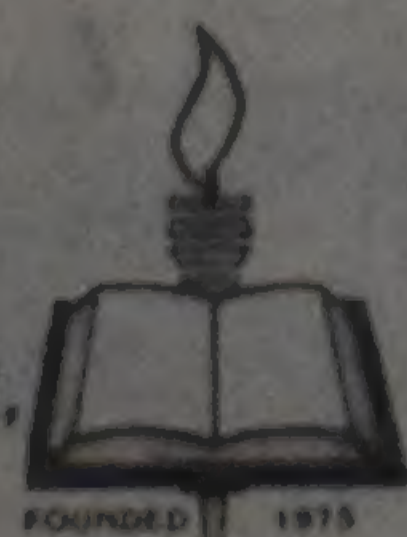
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Church

A helpful study guide

A Guide to Essential Ecumenical Reading, Ans J. van der Bent, WCC Publications, Geneva, Switzerland, 1984; softcover, 44 pp., price \$2.00 US. Rev. Johan D. Tangelder, Strathroy, Ont.

This booklet is a selective and subjective reader's guide, which is meant to introduce "students, pastors, priests, laypersons and staff in various ecumenical organizations to the wealth of ecumenical literature."

The main emphasis is on

Lifestyle

The natural course of grief

To Help You Through the Hurting, Marjorie Holmes, Bantam Books, 1984; 159 pp. Irene Oudyk-Suk, Grand Rapids, MI.

In this book of inspiration, easily read within the space of a few hours, Marjorie Holmes guides the reader along the path of grief. Her own grief and the pain that others have shared with her are the backdrops for her reflections and comments.

Holmes writes about sorrow and pain with a sensitivity that evokes tears of empathy and understanding. But the web of loneliness and misery is no trap for Holmes. Without undermining the gravity of loss, she yet communicates a sense of optimism and purpose.

The book follows the natural course of grief. It begins with the perennial question of suffering and moves through the immediate moments and days following death. One section is devoted to the loneliness and emptiness that is the inevitable result of death. Grief, properly resolved, eventually allows for new beginnings and new relationships. These are the subjects of the concluding portions of Holmes' book.

The name and presence of God are very real in this book. Actual prayers and conversations with God form much of the content of this book. Holmes' God is not some vague, comforting idea. No, her God is a God who listens to

His people, who moves and acts decisively in people's lives. The source of hope and new life is found in God. God inspires, comforts, provides purpose in living.

This collection of reflections makes a thoughtful gift for a grieving friend. It might not be appropriate, however, for the recently bereaved person who is responding to his or her loss with a great deal of anger and resentment. It is a well established fact that anger is a necessary part of grieving for many people. Holmes barely reflects at all on anger, especially anger at God. This lack of anger might only infuriate further the angry mourner.

Fiction

A pleasant parable-style story

The Choice, Og Mandino, Bantam Books, Toronto, Ont.; hc., 162 pp., price \$10.95. Berta Hosmar, Whitby, Ont.

The author, Og Mandino, has written ten bestsellers, which have been translated in 17 languages. *The Choice* is his 11th book.

It is written in a parable style, and gives several hours of fascinating reading.

The hero of the book is a man with an endless drive for success, who suddenly realizes that he has sacrificed precious time with his loved ones for his success. He leaves his job to become a good husband and father, and to fulfil his dream of writing a book.

In a remote New Hampshire

village he settles down with his family and after a few years of relative poverty he suddenly becomes famous when his book proves to be the biggest blockbuster of all time. It is then that through some mysterious messages he suddenly finds himself faced with the most agonizing choice any father can face, a choice no parent can imagine and no wife can share.

Og Mandino explains in *The Choice* that we all have the freedom of choice, the choice

to live a free, richer life without self-pity, no matter how hard the circumstances.

This is not a book with a positive Christian message, although the author acknowledges his Creator, but it's more of an inspirational self-help book with an interesting story.

If you are looking for a few hours of pleasant entertainment I can recommend this book to you.

Church

We should tread very carefully

Local Ecumenism: How Church Unity is Seen and Practiced by Congregations, edited by Andre Birmele, WCC Publications, Geneva, Switzerland, 1984; softcover, preface 46 pp., price \$3.50 US. Rev. Johan D. Tangelder, Strathroy, Ont.

How important a role do non-doctrinal factors play in the division of the churches? How can the church have both division and unity? Local Ecumenism contains the report of a four-year study carried out by the Institute for Ecumenical Research in Strasbourg at the suggestion of the Sixth Assembly of the Lutheran World Federation in Dar-es-Salaam in 1977.

The report is presented under five headings — ecumenical motivations, the role of pastors and priests, concepts of unity, the significance of doctrinal questions, and the influence of non-doctrinal factors. It appraises how inter-confessional dialogue works at the local level, acknowledges that there is a lack of ecumenical interest in many places. The report notes that

through ecumenism the churches hoped to experience renewal, but the hoped-for renewal failed to appear.

The report does not raise the "truth" question in ecumenical dialogue. The latter reinforced my conviction that we should tread very carefully as far as ecumenism is concerned. As I finished the booklet I was reminded of what the late Dr. Martyn Lloyd-Jones wrote in his booklet, *The Basis of Christian Unity*, "Reformation and Revival go together and cannot be separated. He (the Holy Spirit) is the 'Spirit of Truth,' and He will honour nothing but the truth. The ultimate question facing us these days is whether our faith is in men and their power to organize, or in the truth of God in Christ Jesus and the power of the Holy Spirit. Are we primarily concerned about the size of the Church, or the purity of the Church, both in doctrine and in life?"

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